

The Remainder of Books written

BY

Jacob Behme

viz.

- I. The First Apologie to Balthazar Tylicken for the *AVRORA* written Anno 1621.
- II. The Second Apologie in Answer to Balthazar Tylicken; for *Predestination*. And the *Incarnation* and *Person* of *CHRIST*, and of the *Virgin MARY*. Dated 3. July 1621.
- III. The *Four Complexions* written in March: 1621.
- IV. The *Considerations* upon *Esaiah Stiefel's* Booke concerning *The Threefold State of Man* and the *New*. Dated 8. April 1621.
- V. The Apologie in Answer to *Esaiah Stiefel* Concerning *Perfection*. Dated 6. April 1622.
- VI. The Apologie in Answer to *Gregory Rickter* Primate of *Galitz* for the *way to Christ*, &c. 10. April 1624.
- VII. *Twenty five Epistles* more then the 35. formerly Printed in English, with 2. as prefaces before other of his Bookes, the last of those heere printed is Dated 23. May 1624. 5 more after without Date, which make 62. in all, also 1. Epistle more of his own hand writing: and 1. of *Dr. Charles Weisners*, relating much of *J. B's*. Life.

Englished

BY

JOHN SPARROW.

LONDON:

Printed by *M. S.* for *Giles Calvert*, at the Sign of the Black-Spread Eagle, at the West End of *St. Pauls*. 1652.

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Yellowish

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1746

The Englishers Preface to J. B's. Apologies.

Courteous Reader.

IN the Life time of Jacob Behme, some Learned Men there were of his own Country, that highly prized and Esteemed his writings though others Judged and found fault with them; to whom the Authour in his Answers hath clearly made it appeare, they have NOT understood his Meaning, but injuriously made their own mistaken Sence, the Ground of their Censure; it is no wonder therefore, that among us of another Language, who have but a Translation, wherein much of the accuratenesse and apt expreffion of an Author is lost, that men here also finde such fault with them as they doe; but if it be examined, their want of the true apprehension of them, will be known to have caused that negligent and heedless Opinion, that his writings are not to be understood, yet it hath proceeded so farre, that those, who think they apprehend his Deepe Matter are suspected by some Academick wits, to be but mis-led into such a conceit: But those Eminent persons his country-men, and adversaries have not once charged him with writing things not Intelligible, though indeed themselves have not rightly perceived the Authors meaning, as is apparent in these FOUR Bookes of Apologic or Defence in answer to the few objections to some things con-

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tained in that Doctrine, set down at Large in
the Treatises of his Sublime Mysteries, if they
be read and weighed in the Balance of Due Con-
sideration.

The FIRST Apologie was an Answer
to Balthasar Tylcken, who wrote a treatise against
severall Clauses in the Aurora, concerning the
knowledge of God in and by Nature, whereas,
though God in himself be totally Incomprehensible
and unmanifested in his Abylles; yet Nature is
his Manifestation or Revelation; for if his
Omnipotent power did not shew it self by making
it self discernable, it would never be known, but
remaine hidden Eternally, and indeed all the
effects which we perceive to be wrought and produ-
ced at any time in sensible things, are brought to
passe, by the same Powers, that have and doe
and will work from Eternity to Eternity percepti-
bly in GOD.

✓ All that is in GOD is only Goodness, his
✓ very wrath is his Fire, and the cause of his Light
and Glory in himself, and therein is most just
and Good, also for the punishment of the pervers-
ness of his Creatures, whom he made like himself
very Good, and gave them power to Continue so;
but they being Creatures were made out of Dark-
ness and being Created and brought into the
Light, could and did love themselves, and all
Creatures without the Light or that loose the
Light, are but Darkness, and by that meanes Ex-
alted their Darkness above the Light in them,
which

which is truly Self-Love, and the roote or spring of all Evill, which God cannot DOE, nor BE, but that we might be able to get out of the perdition we are fallen into, God in his infinite Love and Mercy, to all men in and from Adam and Eve, (they two being one Flesh,) hath given, in the Light of their Life, the Spirit of Adoption, the Spirit of Christ his Sonne, the Seede of the woman, the Promised word, the word of Faith in our Hearts; which in US hath Power to overcome all the works of Darknes, and to bring us to his marvelous Light, the Light of Eternall Life; which also teacheth us to deny our selves, and all ungodly Lusts of the Flesh, to take up our Crosse with Patience and so follow or imitate Christ, in Newness of Life, and inward hearty Holiness of Conversation: God indeed Cannot deny himself, because his Darknes that is his wrath is alwayes subservient to his Light and Love which Eternally is his Life, and cannot be otherwise: but WE must Deny our selves, and then our Darknes will give it self up into the Light, also, in us.

If we follow or be like, his Light, we are Children of the Light which ruleth in us, and if we live according to his Darknes we are Children of Wrath, and at length if we convert not shall be confirmed Children of Perdition, All that have the dispositions or qualities inwardly or outwardly, of Love and Gentleness, Kindness, lowliness or humility, sincerity, Truth, righteousness, vertue, honesty, chastity, temperance, purity and Holiness,

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Holiness, are undeniably GOOD: On the Contrary, the wrathfull, fierce, Envious, proud, surly, churlish, wanton, vaine, stubborne, obstinate, crafty, false Lyars, injurious, intemperate, violent, are accounted bad or EVILL, and they are so indeed; now that which is Evill cannot be like Gods Love, but here is the generall mistake, all Men consist both of an Outward and Inward Man; that which the outward, Esteemes Good, is so as it is a similitude of that which is inwardly Good, but since the outward Man which is framed of the Earth, hath gotten the Predominancy in the Fall of Adam, who thereupon dyed to the Inward Man, that which most pleaseth the outward, doth make it the more strong and rebellious against the power of the Inward, and so by outward Good things, not knowing how to use them, by little and little, destroyeth the Inward, and therefore God in his Bowells of Compassion, sends us that which is fittest for us, to the weakening or dayly Killing and slaying of our Outward Man, by tribulations afflictions Crosses and Contradictions or oppositions, from others, for the making us Conformable to the Image of CHRIST, who was Tempted, persecuted, and afflicted, and as the Apostle says, he that will live Godly in this world, must suffer Persecution; this measure our Authour had from some, as is manifest by their Objections, and striving to bring his marvelous Gifts into dislike with those that knew not but the Censures cast upon him were right, thereupon, for the vindication of the Truth,

and

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and for the sakes of those that were but beginners in the ways of Christ, he then answered to the things that were laid to his charge, with such evidence that even his adversaries may be convinced and reconciled to acknowledg the same truth with him.

The SECOND Apologie was in answer also to a Booke of Balthazar Tylckens, against Jacob Behme's hints of Predestination, mentioned in some of his treatises written before the yeare 1621. whereby the greate Controversies between the Lutherans and Calvinists about the will of God, and of Man, are kindly Reconciled, but he not apprehending the Ground and depths in them, which resolve those Questions, did very much oppose this Author, also the Tutour to his children whose name was Dr. Charles Weisner, did take greate distast at him likewise, as may be seen by a Letter at the End of the Epistles, herewith printed, but by personall Converse with J. B. he received such Satisfaction and Content, that he asketh God forgiveness, for his former hard Opinion of the Author: But Balthazar Tylcken, wrote also against the Booke of the Incarnation and Person of CHRIST and of the Virgin MARY, to all which, the Author hath answered particularly in this Apologie.

The Next Treatise is concerning the Four Complexions, Compiled at the Desire of some friends upon the necessary Occasion of a Person
that

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that was very much tempted afflicted and perplexed by Satan, and therein he hath very exactly deciphered the Nature of the Cholerick, Sanguine, Phlegmatick, and Melancholy, Complexions, with their Effects upon the Soule that inhabits them as a House, in this outward Tabernacle, also the Cures and Remedies to make them advantagious to the Soules progress in the way to Eternity, while it is in this Life: that, never any treatise was written before so fully briefly and yet convincingly, as far as hath been Commonly known either among the bookes of Philosophy or Divinity: it was formerly translated into English by a worthy Person, in very Elegant language, which notwithstanding was thought to be the writing of another author, by those that delighted to read him, not having the same Phrase with his other Bookes, for which cause I was induced to re-translate it, though not in so good a stile, into that kinde of Expression which makes it known to be one of his workes.

The following Piece, was his Considerations upon a Booke set forth by Esaias Stiefel, concerning the Threefold State of Man, and of the Newbirth, of the River flowing out of Sion, and the New Jerusalem, wherein are handled distinctly that Threefold State and Condition of Man; also of the Resurrection at the Last Day, what that Body is, IN this Corruptible Body, which shall rise againe and put on Incorruption,

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*ruption, and in what Manner, with more plain-
ness as I conceive then in his other Bookes.*

After that, is here placed, his **THIRD**
Apologie, in Answer to a Booke of the same
Esaïas Stiefel, concerning Perfection: shewing
what the Inward and Outward Perfection is,
which is attainable in this Life, and which
way we are to demean our selves, for the avoyd-
ing of the Errours incident thereto, and for the
establisshing and Confirming the Truth: Great
Perfection was attained by some mentioned in the
Holy Scriptures; as Enoch, in his walking with
God, and his Translation; Moses, when his Face
shone like the Sun, when he descended from seeing
but the glory that was left after God was passed
by the Clift of the Rock, whereinto God him-
self had put him, least he should be consumed
before that Glory of Gods Face; Eliah in his
Miraculous Life and taking up alive in a Cha-
riot of Fire into Heaven; Christs Transfiguration
when his Face also shone like the Sun and his
Garments were Bright like lightening, in the
presence, of Peter, James, and John, in Mount
Tabor, before his Death; Stevens Face shining
as an Angell when they Stoned him that he dyed;
and all the Prophets and Holy Men in their Mi-
raculous Conversation upon Earth; All these
attained High Perfection in this Life, but
not such as when Mortality shall be swallowed
up of Life: yet the least among the children
God are of a perfect Heart. Other many ex-
cellent enquiries are unfolded in this Treatise,

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cially about the purity and impurity of the Holy Matrimonial Propagation, as when Moses sayd to the outwardly Holy Miraculous people, after they were brought out of Egypt with a mighty hand, and were to have the Law declared to them, he sayd come not at your wives; and David and his Men when he desired Bread of the High priest, was asked by him if the young Men had kept themselves at least from women, to whom David answered the women have been kept from us these three dayes, by which a great Mystery is hinted, and exactly resolved in this Treatise.

The **FOURTH** of his Apologies answereth the scandalous reproaches of Gregory Rickter Chiefe Minister of the City of Gerlitz, and Primate of the Country of Lusatia in Germany, under the Prince Electour of Saxony: wherein this Authors rare temper of Spirit, and his deepe decission of the Matters layd against him, are evident; In it Men may see as in a Looking-Glasse, the great hurt any doe to their own Soules, who revile and reproach another contrary to the precept and example, of our blessed Lord and Saviour Jesus Christ, who sayd, when men revile you, revile not againe: But Love your Enemies, doe good to them that Hate you and persecute you, and pray for them that **DESPITEFULLY** use you, that you may be the Children of your Father which is in Heaven: If we did know, how the wrath gets the upper hand, when we forbear earnestly to exercise ourselves in the sincere love to every one, without
par-

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partiality and by respects, we would be more diligent and watchfull over our own vile Hearts, that we might preserve our Crowne of rejoycing which shall be put onto us in the World to Come, from being defiled here by our remissness, it is worth our watching, that neither the Devill nor Man may hinder or disappoint us of it.

The Last treatise is the residue of his Epistles to his friends wherein are many heavenly advices and Instructions in the wayes of God, and of the New Birth, also they informe us, somewhat of his Conversation with Greate Persons and Officers of the Emperour and of the Prince Electour of Saxony, a little after his Banishment out of Gerlitz: among whom he was lovingly received and his writings and discourses well approved of, by the Prince Electour himselfe, also by his Councillours and Learned Doctors and others; at the End of all is a letter from Dr. Charles Weisner about the whole transaction of that affaire between Gregory Rickter and Jacob Behme, together with the Opinion of Dr. Hoe, one of the Chiefe preachers to the Prince Electour: which signifieth how loath they were to Judg a Man whose Gifts they understood not, but it doth no where appeare they either thought the Author did not himself understand them, or that they could not be understood by others, as some among us do.

These are the totall Remainder of all his workes Extant either in Print or Manuscript, which make up the Catalogue at the End of the

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40. *Questions of the soule : and here at the End of this Book : so that now all his workes are printed in the English Tongue.*

Judge not according to the appearance, but read, weigh, examine, and Judge righteous Judgment; Or rather Judge not that we be not Judged, which was one of the precepts of CHRIST, and the Apostle Paul sayes : If we would Judge our Selves, we should not be Judged. Judgment is the Mentall framing or denouncing of the sentence and severity of the Consuming fire of Gods wrath, what in Reallity any one is capable of and will certainly receive at the Last day: which to doe upon others whom we cannot know so well as we doe our selves, doth awaken that fiery wrath in our selves, which ought not to be, for if the Eternall Fire which is in our hearts and soules, be kindled, against a Person that is not lyable by his Guilt, if it burne not him, It may and will burne Our selves; but if we kindle that fire of Indignation against our selves, as justly and deservedly we may, it will consume Self-Love, and all the Dark matter of our Soules; and so change it into Light as fire doth Iron; and then the Eternall fire will have no Fwell to kindle upon, in us, now, or, at the Last Day, but we shall be able to dwell with Everlasting Burnings as the Light doth in the Fire, having Judged and Condemned our selves, for we shall walke in righteousness, and speake in uprightness, we shall despise the Gaine of Deceits, and shake our hands from holding of
Bribes,

Bribes, and stop our Ears from hearing of Bloud,
and shut our Eyes from seeing of Evill, and then
we shall dwell on High; our Defence shall be the
Munition of the Everlasting Rock of Ages.

For a close, I offer a Similitude of the Manner
how the last Judgment will be effected, to be Considered of: All Seeds sown, will come up the same
that they were sown, whether Good wheate or
weedes, this Life time is the sowing of Thoughts
words and Actions, in our Spirits, soules, and
Bodies, whatsoever is retained and Nourished,
growes up in our Lives and Conversations, the o-
ther Dies, be it the Good or the Bad, and the
power is fixed in the fruit of what Growes in us
here, and at the time of the Last Harvest the Seed
will present its Fruit ready, and all will appeare in
the Effect, what hath been suppressed & what hath
been cherished, if good, it is well with us; if Bad we
are fit Fewell for the Eternall Fire, If our Desires
which are the sprouting of our seede be infected
with liking the Evill, or disliking the Good, when
the Flower or Fruit comes to appear, we shall see the
Effect apparently in One Moment, of what was
biddenly in the Seede from the first being of the
Thought, word, or work, in us: Thus every Heart
may Judg of it selfe in this Life and amend in
time, but however then they will be layd Open to
the Eyes of our Selves and All Others, as the
FLOWER in one instant shewes the effect of all
the vertues and powers that lay hid in the Seed,
though they were really there before: as when we
sowe; it may be we Expect Rare Tulips, or what-
soever

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Soever flower is most excellent; when it is full blown it appears either of a pale dead wan Colour, or of a Dull and distorted shape or figure, or else of Orient strong various exact Colours and delightful Figures, which shewes, it sucked in, and nourished it self with, barren cold Juice of the Earth, or drew in the Infection of the Aire and Evil influences, or Else the strong fat warme Sap of a fertile Soyle, and the Good Influences of the Stars of Heaven. Our Soule hath in it the Seede of Gods Image planted and sown in the Inward word of the Heart, & it springs up in *Good Thoughts, which Image is righteousness and Holiness, and will shine far brighter then the Sun: But if we suffer vices and Evill thoughts to possess our Hearts, our Image will be darke, and that will forme us into ugly deformed Beasts or Devills, and we shall no more appeare in the right Colours, figures, formes, beauty and brightness, but be as the Blackness of Darknes in anguish and Torment thence forth and for Evermore: As when we have a Sicknes, our beauty decayeth, the Blood is Corrupt, lookes pale, yellow and sometimes Black, by the distemper of the Feaver, which disturbs the whole constitution of a Man, so that the Light of the Sun, Gardens, Pictures, Musick, or any thing that delights us most in health, is Irksom to us, then Darknes, the Night and sleepe doth most affect us, but then also the Fire of the Disease in the Corruption of our Mortall Body of Flesh, troubles us within, and the most pleasing Thoughts we have had, doe much molest us, which shewes that

* Good
Thoughts
Words
and Works
are Gods.
* Evill
Thoughts
Words and
Works only
are our Own.
Isai. 55. 7. 8.
Ch. 59. 7.

that the inward Corruption and the wrath of God, hath gotten a life in Our Bodies, so also if it get a life in our Soules, it is much more grievous, even to Eternity; which will manifest it selfe in the Judgment, when all the Good that now allayeth the Evill in us, shall be separated distinct apart by it selfe, and will be the life of all Misery, which is the second or Never Dying Death: On the other side; Health in this Life, giveth atacrity, beauty and pleasantness, which is a true Embleme of the health in the Soule, that shall make it full of Joy and blisse: If the matter that is growne in it here, be good and Holy, we should be able to Endure the sharpest Cold as a refreshment, and the Greatest heate Would be our life; as † Shadrach, Meshach and Abednego, walked in the Hot fiery furnace of Nebuchadnezzar, and a Haire of their Head was not singed, nor the smell of fire upon their Cloathes, the Heavenly substance was but the more effectual and delightful to them by that Fire, though heat seaven Times hotter then formerly it use to be; where as those that cast them in, in whom the Love of God had not Gotten a Life, were slaine by the Flame that caught hold of them: by this we may collect the great power of the Inward Heavenly Substance; Also of the Hellish Fire; in their Effects, at the Great Day: But then Gods brightness in all Things, will be Joynd to himself, and his holy ones will enjoy it in their Measures, but the Darknes and filth of Corruption, will remaine with the Devill and his Angels, and so the SEPERATION, wil

† Daniel's
Companions,
Hananiah,
Mishael and
Azariah.
Dan. 1. 6. 7. 17.
Ch. 2. 17. 49.
Ch. 3. 22. 27.
28.

be

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be undeniably of like to its Like : when the unquenchable Fire shall swallow up the Drosse, Chaffe, and Weedes, and the Light receive that which is pure, solid, sweete, and good Wheate, and retaine it for Evermore.

When I consider how long I have known, more then some others, the inevitable danger of loving my Sinfulness, together with my careless negligence, in my endeavours to forsake it, and in that regard, how short I come of the precise Judging of my selfe, and of the amendment might be expected in me; and so how much I want of the Infinite effect of being able to dwell with the Eternall Burnings, I may well account my self one of the unworthiest of the children of Men,

John Sparrow.

The First Apologie.

THE
First
APOLOGIE
To
Balthazar Tylcken

Being
An *Answer* of the Authour, concerning his Book
the

AVRORA

Opposed by an Enemicitious Pasquil or Opprobrious
Libel.

This Answer Written *Anno* 1621.

By
Jacob Behme

Also called
Teutonicus Philosophus.

Englified by
JOHN SPARROW.

LONDON:

Printed by M.S. for Giles Calvert, and are to be sold at his Shop at the Black-
Spread-Eagle at the West end of St. Pauls. 1661.

THE

ALPHABET

FOR THE

USE OF

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A brief, and well intended Answer of the Author concerning his Book AVRORA, against the enimicitious Pasquil or Libel; in respect of some opposed and falsely recited Articles or Conclusions, and ill-understood by this Libeller.

I.

INto what Calamity, Misery, Anxiety, and great Perplexity, we are plunged, by the heavy fall of *Adam*, is dayly demonstrated, in that we have not only thereby obscured and darkened our Noble Image; so that we cannot any more see or apprehend the *Divine Light*; unlesse, we become borne of God againe; but also we have thereby, awakened and made stirring in US, the Originall fierce *Wrath* of the *Eternall Nature*, so that, the fierce wrath, venome and poyson thereof, is become Springing up and burning in us.

2. Which is rightly called *GODS Anger-Fire*, which should not become stirring and Manifest, but continue shut up in the *Center*: for it should remaine shut up in the *Love* in the *Divine Light*, and be only a cause of *Life* and *Mobility*.

3. Which so long as it remaineth shut up in the *Light*, is a *Spring* or *Fountaine of Joy* and *Knowledge*: but if the *Light* Extinguisheth, is an *Evill Opposite Poyson*, wherein nothing qualifyeth or operateth, but meer *self Enmity* or *Hatred*; where instantly all *Love* and desire of *Good* hath an *End*.

4. As we poor *Children of Eve*, must now feele in us with great paine sorrow and Misery, how that fierce wrath stirreth driveth and vexeth us; so that now we no more converse one with another in *Love* as *Children of God*, but very venomously, spitefully, hatefully, murderingly and enimicitiously, doe maliciously persecute, despise slander and reproach, also rob Murther and doe all manner of *Evill*, and alwayes with death, fierce wrath and all *Evill* one to another.

5. Which great Misery and Evill is sufficiently to be traced in this *Libell*, and out of what manner of *Mind* knowledge and *Will* it is shewen forth, in that he undertakes, not only to misconstrue the words,

I. Part. *The Property of an Enlightened Mind.* Apol. I.

but also to ~~wrest~~ the whole understanding into a false meaning or sense, and to pronounce the Authour to be a *Devill*, and in a very vaunting reproachfull, *spitefull*, Malicious and Odious manner, *likeneth* the Authours Will or Intent, thought or sense and mind, to the *Devill*, without any *knowledge* of him, who he is, how he is, or what Spirit's Child he is; *whether* he seeks God, or this World.

6. Thus he takes upon him to insinuate his innate poyson, into the Heart thought or sense and Will or intention of the Authour; all which is very *horrible*, lamentable and Miserable, in that he knoweth not himself, or from what Mind *his* Zeal proceeds, and in *whose* driving he runneth.

7. He cannot see, that his whole writing, is a meer venomous Pasquill or Libel: and Evill meaning or intention; for though that which is spoken is not *reproveable* by him, yet he can not leave it unreproached: whereby a man may clearly see, out of what Spirit, and Mind it is flowen forth, and how the miserable fierce wrath hath ruled in him; and yet he dares set in his Title; that it is Christian-like, and well intended.

8. But if he would set any thing *better* in the room of it, it might indeed be born with. But I can find in all his Writing no *Divine* Knowledge and Light; which yet he highly boasteth of; as if he had an *enlightened* Mind and Thoughts, and were Exercised therein.

9. An Enlightened Mind or thoughts (if the Light be from God) proceedeth *friendly*, and lovingly, and instructeth a Man, what he should Doe and leave undone; it owneth others in a brotherly *Duty*; it hunteth not Mens Minds into the Jawes of the *Devill*, but they are *Gentle* in *reproving* and teaching, with Good instruction: They reprove in Generall, they catch not hold of a Man *Privately* particularly and Singly, and make not a *Den* of Theevery or Murther, by the Good Way side.

10. An Enlightened Mind, which hath Exercised Thoughts (as the Libeller would seem to have), knoweth the Gifts of God, that they are *without* End or Number; that God Leadeth his Children Wonderfully, and giveth to one a Divers gift to Express, than to another: as the *Apostle* also witnesseth the same.

* 1 Cor, 12.10,
II.

11. That *God giveth to one from the gift of his Spirit to do *Miracles* or Wonders; to another, to interpret Tongues; to a Third to Prophecie; to a Fourth to speak with Tongues, &c. and all from the One only Spirit of God: which thus speaketh from the Great Wonders of the eternall Wisdome of God, and thus Driveth and teacheth the Children of God, that the unmeasurable Wisdome of God may appear in his Children.

+ Tuckers.

12. If the Spirit of God ruleth in a Man, then he is NOT Crafty futtle Deceitfull + trecherous Lying, astonishing, ambitious, but reproveable teachable and *Meek*; he is not thorney prickley, *Misconstruing* and vainly frivolous, he suddenly apprehends what is in a Man, and from what Spirit he Speaketh: For the Spirit of God it self knoweth

it self very well in a Man, it needeth no Witnesse, it * *tryeth the Heart* * Phil. 7. 9. and the Reins, Soul and Body, it speaketh the Truth and *disgraceth* or reproacheth no man, it drives on all to that which is good, and *proove-
th* Men to Righteousnesse.

13. But this whole Libell or Pasquil, is nothing Else but a Miscon-
struing, poysoning and *disgracing*; he draweth the *Scripture* by the hair
of the Head, and corrupteth it, that he may but take occasion to prick
with Thorns: besides he hath *no right* understanding of the *Scripture*,
that must serve him as he will have it meane; that he may therewith
satisfie his fierce wrath, and bring it-as fuell to his fierce Fire, that it may
burn farre and neere, and so *make shew* of his Deep knowledge, thought
he should thereby tread his Brother *Abel* under his feet.

14. And yet his knowledge which he hath here brought forth to
the Day Light Concerning **GODS Will**, is as to one part in *Be-
bell*, and he largely buildeth the Babylonish *Tower* therewith, as it shall
be set before his eyes: which for my part I doe *unwillingly*, but now
necessity requires, I *must* doe it.

15. Not for my own sake, but for the sake of those, whom he hath
kindled with his *envious* fire, and poysoned, and hath insinuated into
them very Erroneous Opinions, especially concerning *Gods* † *E-* † Predesti-
lection of Grace: therefore it behoveth me to cleere my mean-
ing, *how* I have apprehended it, in Divine knowledge, and howalso
it is the True Ground, and *Apostolick* Foundation.

16. His reproaching and contempt, giveth me and My Conscience
no stumbling block, but it *rejoyceth* me that I shall suffer reproach and
contempt for the sake of the Deare Name of **JESUS CHRIST**; and I
account it as sent from God, and an Exercise of Faith.

17. For, our Saviour **CHRIST** left us this at last, that * *when they* * Math. 5. 11. *
would persecute contemne despise reproach us, and speak all manner of Evil
of us for his Name sake, if it be false, that we should then rejoyce and be glad;
† For if they have called the Master of the House Beelzebub; what will they † Math. 10. 25.
may they not doe concerning them of his Household: * the Disciple is not better * Math. 10. 24.
then his Master.

18. † In Persecution, the Crosse, and Tribulation, we shall Enter into † Acts 14. 22.
the Kingdome of God; * The Crosse Driveth us on to Consider, that * Note.
we should continually Crucifie our Corrupt perished Man, and give our
selves up continually into the Love of God in *Christ*, that the New
Man in us may arise, grow, and Live, in God.

19. Also I Desire not to rage against the Writer of this *Libel*: or to
contemne him, but to answer for my self against his Malicious charge
against me: for he treateth *therein* against God and the Love of our
Neighbour, also *against* his own Conscience, in that he layes to my
charge, and *falesly* wresteth my Writings, which he himself doth not un-
derstand; therefore he judgeth his own Heart, seeing he knoweth no-
thing of me, and yet pronounceth me a Devil.

20. Surely, that I should write concerning my self as if I were a Great Master of the Scriptures or Arts and Sciences of the Schools or Universities of this World, *that is NOT so.* I am a poor simple Man, and have my Skill and high knowledg, not from Art or from Reason, neither have I sought for Great Art, but *from my Youth up* have sought only the *salvation* of my Soul, how I might inherit and possesse the Kingdom of God.

21. But after I found in me, a powerfull Opposition, viz. the Driving in Flesh and Blood, and the *Mighty strife* between the Womans and the Serpents Seed, I then once set my self so hard in strife against the Serpents Seed, and *my own* Corrupt Nature, yet through the assistance of God, that I supposed I should overcome and break that *inward* evil Will and Inclination, and unite my self to the Love of God in Christ, to hide my self in the Heart or *Bosom* of God, from the terrible Tempest of the Anger of God, and the fierce wrath of the Devill, that, Gods Spirit might rule Drive and Lead me.

22. I purposed, to keep my self as Dead in my innate forme and Condition, till the Spirit gat a form in me, and that I laid hold on him, that I might lead my Life through and in Him.

23. Also I purposed, to Will nothing, but what I apprehended in his Will and Light; he should be my Will and Deed: which indeed was not possible for me to Doe, and yet I stood in the Earnest purpose and resolution, and in very earnest strife and Battle against my self.

24. And what thereupon came to pass, none may well know but God and my own soul: for I would rather lose my Life, then Depart from that.

25. Thus I wrestled in Gods assistance, a good space of Time, for the victorious Garland or Crowne of Victory, which I afterwards with the breaking open of the Gate of the Deep in the Center of Nature, attained with very great Joy, whereupon in my soul a *Wonderfull Light* Sprung up, which was strange to the wild Nature.

26. Wherein I first apprehended, what God, and Man, was, and what God had to Doe with Man; which I never understood before, neither did seek in such a way: but as a Child that hangeth to its Mother, and longeth after her, so did my soul after this Light, but with no knowledge beforehand, what should or would come to passe, but as a simple Child.

27. I little understood the *high* Articles of Faith; before only after the Manner of poor Lay people: much lesse Did I understand Nature, till the Light in the eternall Nature began to shine to me, whence I became so very much Delighted and ravished, that I began, and would needs write downe my knowledge for a Memoriall.

28. For the Spirit pierced through and through like Lightning, and saw into the Ground of the Eternity, or as a Tempest passeth on, what it Driveth that it Driveth: so it went in me, I began to write as a Child at Schoole, and I wrote thus in my apprehension and zealous Driving, continually on and on, and only for my self.

29. I supposed all my life Long, not to be knowne thereby to any Man, but minded, to keep it by me all my Life long for a *Memoriall*; though indeed it was continually given to me to write of *Things* to Come, as if it were for Many, as if it were a work laid upon me, which I must undergoe.

30. I found mightily the will of the New kindled Light-Spirit: but my soul was, to it, and in it, as a *Child*, without understanding. It went thus into its Mothers Garden of Roses, and Did as a Servant in Obedience; and all was given me after a *Magicall* Manner, to set it Down in Paper.

31. For I wrote only my Mind sense or *Thoughts*, as I understood in the Deep; and made no *Exposition* upon it; for I supposed not, that it should come to be read by other; I would keep it for my self, else, if I had knowne, that it should have been read abroad, I would have written more clearly.

32. Also the Labour of my Spirit in it and with it, was a continuall Exercise; wherein my soul *Dived* the longer the deeper into the *Mystery* of the Eternal Nature, as a Schollar which goeth to School, and strenuously exerciseth himself.

33. For, the Spirit of the Light loved my Soule exceedingly, as the impartial Reader will see therein, how the Spirit hath exercised it self, and repeated many things very often and ever Deeper and Cleerer, from one step to another, it was the right *Jacobs Ladder*, upon which my soul climbed up, through Gods Will, whom it also pleased so to exercise me, and to bring me into the Heavenly School, into the Holy *Ternary*.

34. Concerning which, the Libeller knows Nothing, as his reproachfull writings testifie, that he understandeth nothing therein, but writeth, like a History, from the School of this World, which I leave to its owne worth; but he boasteth unjustly of Enlightened Eyes, seeing he useth them for a reproach against the Children of God.

35. Now this is THAT * Book, which I wrote in my Childhood, when I was but an A. B. C. Schollar, which the Libeller takes upon him to Judge. But it was taken away from me by Satans Suttlety, who thought to make merry with it, so that I knew not of it in Three Years, where it was; I supposed it was quite gone a great while before.

36. Moreover I was bereaved of it before it was completed, so much did Satan hasten to make merry with it, or a Bonfire of it, and heaped Crosses and tribulation, also Enemies enough upon me, of purpose to Rob me of my Noble Pearl.

37. He exceedingly also covered me with his Thorne bush, by my Opponents, that he might bereave me of my Jewel: till after THREE Years, it was sent to me Written from highly Learned People, out of my writings,

† After a hidden Mysticall Manner or by way of Similitudes.

Threes

* The AV-
RORA.

!!

Part. The Three Principles clearer then the Aurora. Apol. I.

writings, who earnestly exhorted me to finish it: Then I saw that ym writings were still Extant, and wondered at it, that it had so happened to them, and understood, that they had had them in their hands for TWO Years before, and that all along One Good Friend had given them to another to write out Copies of them.

38. I understood Also, that they were in the Hands of Many Men altogether unknowne to me, and that Many enlightened and Honst Pious Hearts had great satisfaction therein, who sought not Poyson, but a right way to the Divine Life and Christian Conversation therein.

39. Who doubtlesse had not such venomous Eyes, that the Aspect of the Serpent, so suddenly slipped into the Center of their Mind, and sought to pervert it, but have left it to the Spirit of God, and asked Instruction, which also they obtained.

40. But some of them are so bigbly Learned and wise persons that the Libeller may not well compare himself with them, but I have not heard that any of them should say, that the Devill was sitting therein. I firmly beleeye, that he is sitting in the Libeller, in Mind Eyes Heart and Thoughts, and suddenly infected him, and drave him on to strife.

41. For, he acknowledgeth himself, in the Introduction, that he read it over in haste, and had not leisure enough; surely, the Serpent had very suddenly captivated him, and after that left him no time to ponder it, but only to make Sport with it. Certainly, if the Libeller, had searched further, he had found out the Authour.

42. And if he had written to me never so little, to know how I came by such Meanings and Writings, I would have written to him of it very friendly and Christianly; this would have become a Christian well, especially an enlightened Mind.

43. But S^r Libeller, I conceive thereby, that your Artfull Mind, is standing in BABEL, and would thereby slay ABEL; therefore you must answer it before the Judgment of God, let this be told you, you must know that you have opposed the A.B.C.

44. God hath bestowed so much Grace, that in the Second Book which is made, we have written much clearer then in the First, and also, then you have written in yours: The sence is a little Deeper opened to US, then to YOU.

45. You must know, that I see YOUR Writings much better then your self understand them; you would see or soare aloft, to shew your self, and yet your writings are but a fighting with a shadow, in the Mystery of God: all would be well, and men would be at peace, if you were not found to be a Scornor; as also having a proud unchristian Mind.

46. Read my Thres Books of the Becoming Man or Incarnation of JESUS CHRIST, how we must be conceived and enter into, the becoming Man or Incarnation of Christ, and become New-borne in Christ, and how we with Christ must enter into his Dearb, and be buried with and in him, dye with him, and Continually slay the Old Man, also continually

+ The Three Principles.
* The Avro-
ra.

tinually rise with and in Him, and Eternally live in Him.

47. Also; read the Book of the *Threesfold Life* of Man, and ye will find the *Eternall Divine Nature*, and also the *Ourward Nature* of the *Starres* and *Elements*, a little deeper and More *fundamentally* Described, then in your *Libell* or *Pasquill*: you will well see what *Divine knowledge* is, Moreover, what man is to doe and leave undone, and *What Faith and Blessedness or Salvation* is.

48. Also you will find your *Crippled*, and altogether *Miscapounded* * *Gracious Election*, *rightly* in the *Ground*: that will better accord with the *Apostolick Faith* and understanding, then yours. * Predestination.

49. *Tears*, bringeth Men to *Desperation*, to vanity, and into meer anxiety of Spirit, and not out of it again; but mine brings them to the *Light*, that they may see what the *Holy Scripture understandeth by Gods Election*.

50. Also you find therein, *right knowledge* of God; and of the substance of all Substances: whereas, with you there is still a great *Mist* before it: you boast of your knowledge, yet *Divine skill* and knowledge standeth not in Reason, but in the *Light of God*.

51. If you will speak so highly of God, you must understand and fundamentally know ALL the *THREE Principles* else your Speech continues to be only a fighting with a shadow, and satisfieth not the *Hungry Mind*: Read my Book of the *Three Principles* of the *Divine Substance*: what will that availe, you shall see, whether I am a Man or no, you should not seek in ME for a *Devill*, as you have done in a very *unchristian Manner*, towards me, which ought highly to be *reproved* in you. If you will *rightly seek* the *Heretick* whom you *reproach*, you will find him in your own *Bosome*.

52. For he is a *HERETICK*, that wrestleth the *Scriptures falsely*: and you doe it not only to my meaning, and with my words, that are *hidden* to you, which stand yet partly in a *Magick understanding*, but you *pervert* the *Scripture* and draw it *falsly* to your *Meaning*, of the *Election of Grace*, and cast only a *Mist* before Mens Eyes, driving them into Gods *Anger* and there let them *Lye* and go your way, and moreover *forbid* any Man to *search* further about it. † Predestination.

53. Yes indeed, the *Devill* might thereby be manifested or revealed; and that he would not have: or likely my Book hath hit you upon the *Calvinist Veine*.

54. I cannot remedy that, if you or others will not read my Book, let it alone; it is not Printed; who bid any, write a Copy of it? leave it to me, I have written it only for my self; it is nothing to you: I have not run about with it, and presented it to any body, it is come forth without my will and Desire, and without my knowledge; as they that first came by it, well know.

55. But now that you *lay* to my Charge; I have sought my fame by it; that is an untruth; A Christian *seeketh* not his own honour, but Gods honour, and, in his Love, his Neighbour's; CHRIST sought not his own honour but his Father's: He desired no honour from Man: what should it be desired for then by me?

56. The *True knowledge* of God is not from this World, but from God, why should a lodging then be sought for it here: behold and Consider your self.

57. I say with good ground, *in such a way* you have no understanding of my writings; you doe but fully them for me, with a strange understanding: as here further shall be set before your Eyes: yet briefly, and for the *Readers* sake; who readeth the reproachfull Paper of yours; that he may discern us both.

58. He that desireth a full Explanation, let him read the book of *the Threefold Life*: he will find *more* then he would *search* for, especially in *the Three Principles*; which the Libeller or Pasquiller, *dare* not well beleve: yet if he will be called a Christian, and Doe that which is *right*, let him read that, he will see what Spirit's Child I am: *perhaps* we shall come neerer together, and he may of a *Saul* become a *Paul*; which I doe heartily wish in his behalfe, and had much rather have a hearty good and *Christian* Conference with him, concerning our IMMANVEL, then this *Controversie*.

59. Truly I say, that my Book which he opposeth in *some places* needs a better Explanation, for the simple understanding; I am also very ready to doe it, if any desire it; for it stands in some places yet in a very *Magick* understanding.

* Mysticall
Typicall.

60. But there are also such Mysteries therein, that the learned Propheticall Schoolman, or Master *† Alexen*, cannot number them, for it hath pleased God to have it so: look upon the writings of the Prophets, and see or Similitudes. *whether* they be cleere in all places; besides CHRIST himself taught also in Parables or Similitudes. *† Men should not cast Pearls before Swine.*

† Math. 7. 6.

61. But what concerns the *Articles* of Faith, which in this Book are still in a *Magick* understanding; those in the other writings are set down *cleer enough*: more then the Libeller or Pasquill requires or understandeth: yet if any desire more cleering, it shall be afforded him; and if he desire proof thereof, it shall also be given him.

62. But he that desireth it not, I have *not* written it for him, let him leave it to me; I write for my self, and run after none; I *have* not put it out to any Booksellers shop to sell; if some people fearing God, had not intimately Earnestly and in true Christian intention asked and *entreated* for it, I had not given it to any at all.

63. But since honest hearts fearing God are found, whose Christianity is indeed *sincere* and in Earnest; should Christian Love be *with-*

* Math. 5. 15. *drawen* from them? Or hath God ** given* me it, that I should *put* it under
† Math. 25. 25. *a stool*; or *† bury* it in the Earth? *†*

I. Apol. *A Christian must break his own Evil Will.* Part. I.

64. *Christ saith; none kindleth a Light or Candle, and setteth it under a Stool, or under a Bushel: but setteth it upon a Table, that all that are in the House may see by it: The Divine Light will not be covered, those that God giveth it to, should let it shine, for God will require an account of his Talent.*

65. Moreover, what is it, that Men contend about in the Christian Religion? and dispute much? The Christian Religion is no strife contention or Opinion, it consisteth in the New *Regeneration* out of Christ, in Faith, from the Holy Ghost, in Humility, Love and Righteousnesse.

66. A Christian must be *borne* of Christ, he must have a Christian Will and desire, and lead a Christian Conversation. It is *not only* knowing will doe it, and comforting ones self with Christs sufferings, and be a *Dissembling* Hypocrite in the presence of God ; to speak one thing, and Will, Desire, and Doe another ; and let the cvill poysonous *Worm* of the *Corrupt* Natures Fire, burn still, and be but a Lip-or Mouth-Christian.

67. It lyeth not in knowing much, that a man should tickle himself with Christs sufferings, and set them aloft on the Pinnacle, and yet *reine* the Evill Envious kindled poysonous worm Continually in the Heart, and continually carry *Fewel* to its Fire: I say, that very Mantle, will become hellish fire to Many: that he hath known Gods will, and will not enter thereinto, and give up himself to him.

68. A Christian must break his own *Natural* Will, and give himself up into Gods Will; he must alwayes quench his Fire-will, and Continually, bring *all the Thoughts* of his Mind into the Obedience of God, into the Love and Mercy of God in CHRIST, into his becoming Man or Incarnation, Suffering, Dying, Death, and Resurrection; he must will nothing, but Gods Will in Christ.

69. But this is his Desire, that God may be his Will and Deed, that God in him may be his knowledge: he should continually *slay* the will of his Flesh, and desire only GODS *Will* in himself: that it may rule, Drive, and be the Deed, in him.

70. * For man of himself doth no good thing; but the Law of God, which God writeth in his Nature, that Doth the Good: that very Law is the Eternall Word of the Deity: and putteth on to it self, Divine and heavenly substantiality, viz. the New Body; for it is become man, and *must also* become Man in us. *Note where in Mans ability of doing Good consists.

71. And in that Body standeth the right, willing, and doing, and the performance and the *ability* of a Christian Man; without that there is no *Christian*, but the † *Antichrist*, and a spirituall *Whoredome*, as the Re- † Rev. 17. 1, 2. volution of St. *John* Testifyeth.

72. Therefore it lyeth not in Disputing, flying high and being acute, desiring and giving his brother to the Devill: for God * willeth * Tim. 2. 4. that they should be saved, and I wish that God will that they should be saved.

* Ezck. 33. 11. as the V. Psalm speaketh: and * Ezekiel the 33. As true as I live, saith the Lord, I will not the Death of a Sinner, &c. And Christ saith, + I am come to call sinners to Repentance, and not the Righteous; Also Isaiah saith; * Isa. 42. 1. * Who is so simple as my Servant. Also, + the Kingdome of God consisteth in + 1 Cor. 4. 20. Power: What needs then such high flying and Contention?

* Psal. 51. 17.

73. * God respecteth a shivered Broken Contrite and sighing heart, that is affraid of his wrath, that would alwayes say Doe well, that alwayes Desireth God and goodnesse, that Co-worketh with God: for what the Mind is desirous of, that it receiveth, be it necessity or Death, or else the Kingdome of God; for the Kingdome of God is not far off, but within us, we must become born of God, if we will see God, or receive Gods Will.

74. In Adam we lost Gods will, and in the Promise of the *Womans Seed* we found it again: for it presented it self with or by the Promise to all Men in the Light of Life; and Espoused it self to the soul for a Bride: Whatsoever soul is Entered thereinto, out of that is the Noble + Lilly-Twig or Branch Sprouted up again, and that is become Elected or Chosen to be the Child of God.

+ The New Regenerate Man.

75. But he that hath not willed, but let the fierce wrath of the Eternal Nature, detains him; him hath the fierce wrath and Anger swallowed up into it self, and kept him in the *Abyss* of the Originall in the first Principle, out of which the *Worme* of the soul ariseth Originally.

76. In that very regenerate will of God, *Israel* is become born in God, and in that very will, is, the Word of Eternal Life; which maketh Divine Essence, wherein the *Divine Will* becometh generated.

77. And that is entered into *Mary's* Essence, and Opened the, in Death, inclosed, Will, in MARY; and brought forth the Lilly of God: and therein is become a true Man; and hath received or assumed a soul out of the, in Death, inclosed, and now through Gods Motion, *Sprouting forth*, humane Essence, into it self; in which now, *Divine ability* standeth, for it is in the Word of the Light of Life: and to that very will we must unite and give up our selves; that it also may become MAN, in US.

78. In Adam, the Ability was shut up in Death, for the Divine Light Extinguished in Adams soul; and in the Promise, it stood before the soul for an *Eye-Mark*; and in the Becoming Man or Incarnation of Christ, it was brought again into the soul, and *shone* again in the Darknesse.

79. Though indeed in it self, it was not Extinguished, but Adams soul was entered into the spirit of this World; and gone forth out of the Divine Principle; it had received the spirit of this World for a Lodging: thus stood the Light in it self in the Shining, and was covered as to the soul.

80. For the soul is another Principle than the Light, as the *Fire* hath another source or quality, then the Light: so the soul is a Magick-fire, introduced into *Adam* out of the first Principle: and with the Moving of the Deity in the Divine Fiat, became generated a Creature.

81. For in its Essence it hath been alwayes from Eternity, but in the Creature, in the time of the Bodies Creation, became formed to the Image of God: and yet it is not solely or *entirely* the right Image; but the Essentiall fire to the Image; if it attain the Divine Light, viz: the Second Principle, then the *Divine similitude* groweth out of it, in which God Dwelleth, and in which Gods Will standeth, which hath Divine Power Might or Strength.

82. But if not, and that it standeth barely in his Magick-fire, and will not introduce Gods will into it self; then it bringeth the Will of the Originall, viz: of the first Principle, or of the Kingdome of this World, which standeth in the Ground of the first Principle, into it self, the Image whereof, also the Magick fire of the soul receiveth: whence * CHRIST called the *Pharisees*, a Generation of Adders and brood of Serpents, and *Herod a Fox*: understand according to the Image of the inward Man, which through the *Imagination* becometh generated and born.

* Note. Why Christ called the *Pharisees* Generation of Vipers, and *Herod a Fox*.

83. Therefore it lyeth in the Imagination, which when it receiveth the Divine Lightening in the aspect or Countenance of the Light of God, becometh impregnate of the Word of God; and then is FAITH generated, which then Eateth of *Christs flesh*, and Drinketh of his Blood, and taketh the Divine substantiality into it self, wherein the true similitude and the Image of God standeth, which then Eateth *as Verbo Domini*, of the Word of the Lord, and of the bread of God, of which Christ saith; † *Whoever eateth my flesh and Drinketh my blood, he continueth in me, and I in him,*

† Joh. 6. 56.

84. Read the Book of *the Threefold Life*, there it is explained with all Circumstances, and cleered; there a Man may understand, what a Principle is, and much more in the Three Books of the Becoming Man or *Incarnation of Christ*; and of or concerning his Mother MARY; and also of the Eternall Mother, where all is become brought forth out of the Center of Nature. Also, read *the Three Principles*, there thou hast the Ground, which is here too long to write, neither doth the *Libeller* deserve it.

85. Therefore I say still, the true Christian Faith, stands in no Conceit or Opinion, much lesse in strife, but in the New Birth, out of the Word of Eternall Life, which became Man, and that must become Man in us, or else we cannot see God: as CHRIST saith to *Nicodemus*; therein shineth the Light of God.

86. We must give Divine sewell to our souls-fire, if it be to burn in a Divine source or quality, and if a Divine Light be to shine from it, earthly.

earthly fewell giveth an earthly source or quality, and a Light according to that source or quality; whatsoever a man kindleth in himself, THAT burneth in him.

87. But Gods Kingdome standeth in Power, in Love, and Joy; it searcheth after nothing, for it hath all things *beforehand*: only the soul searcheth, it would enter into the Kingdome of Rest; and in the Earthly Body it sticketh in *unquietnesse*; and therefore it searcheth after its Native Country, out of which it went forth in *Adam* from *Jerusalem* to *Jericho*, viz: into it self, into the Originall of the first Principle, and out of it self, through the first Principle, into the spirit of the outward World, into the Multiplicity, viz: into the Stars and Elements, into the source or torment-house, where it findeth and learneth ARTS; It will needs be as God, and will know, Evill and Good; yes indeed; it experienceth that: It were better to be in Paradise.

88. Therefore is all contention and strife, concerning the Kingdome of God, only a fighting with a shadow, a *Babylonish* work in the Kingdome of *Antichrist*.

89. A True Beleaving Christian, ought not to strive or Contend with any about Religion; let him strive only against himself, against Flesh and Bloud, and Endeavour for this, how he may work the works of God in the Love of his Neighbour; let him seek only Gods will, and give himself up to that, and Lead his Life in *Obedience* to the Will of God: let him draw himself away from this World; for he is not at home in this World; and let him seek his brother as a Member of his own Soul, and take him along with him.

90. As one Member wisheth and doth all Good to the Other; so will also a Beleaving Soul, Continually have his fellow Member with it, and endeavoureth for this, how it may shew his Brother any Good; it alwayes sheweth him its Light, and with or by its Imagination sets it before the Eyes of the soul, + to be looked upon, and saith, Come I pray hither; for which things sake, this Pen hath written so very much, which the Pasquill or Libeller, doth not understand, for the Sting is in him.

91. O how miserably and horribly hath he written, of the Propagation of Man, and *Of the will of God*: whereas a Man, whom the Devill assaulteth enough besides, might Despair upon it; therein sticketh Heresie, that a man dares pervert the Will of God, who only willett Good; and make of Gods Will, a Will of Evill or Malice.

92. How very blind is he, as to the Knowledge of God, how altogether Nothing doth he know of the Eternal Nature; and of the Originall of the Will, what the Will to Good and to Evill is: He rejecteth my * A. B. C. little Book, and sets the *Babylonish Grammar*, in the Roome of it; Art must doe the thing.

93. O wicked Pasquill or Libeller, How can the Art of this World?

+ For an Object.

Propagation

* The A.V. RORA.

Mine is bestowed upon me of Grace in the Love of God; I shall well stand with mine against yours; it is as the Sun and the Moon, to one another. An honest Man, fearing God, who seeketh but Gods will, may very well *distinguish* my writings, and thine, asunder.

94. Dost thou suppose that men are satisfied by them? Can they satisfie the heart and poor captive soul, which sticketh in the Prison of Darknesse? (Thou Teacheest, that God *hath not Elected them all*;) That God Hardeneth one part of them, and draweth them not, in Christ, to the Father, and givest the Similitude of a *Potter*: As if the SOUL were made or Crested; and though indeed thou dost *not* so state it in terms, yet it affordeth such an Understanding.

95. Why doe you not set down the *Originall* of the Will to Evill and to Good, what is in GOD, that Draweth Men to Good, and, to Evill? Wilt thou boast thy self of an Enlightened Mind, then thou must know that, and set it down; for the Comfort of the poor soul; that it may *not* be wavering and unsettled, and to think that God *hath not created* it for a vessel of Honour; that it is not born or generated in the *Line* of CHRIST; as thou bringest it in concerning *Cain* and *Abel*; and usest the bowed perverted Scriptures and leavest out the *Best*, viz. the Love of God, which willet not the Evill; and so thou Castest a snare about the Neck of the Soul.

96. Well: thou art come to my warehouse, to which I have invited the Children of God: But I tell thee, I have no such *wares* as thou seekest after; I have only Comfort for the Children of God; and Not Desperation for the Devils: I will set forth to thee, the Ware I *promised*, if thou wilt not buy, let it alone.

97. I have not invited the *Devil's Advocates* to it, but Christs Children, who would faine be saved: although thou boastest Much, that the *Election* of Grace is not to be searched for out of Christ, but tellest not how it is to be searched for, in CHRIST: but layest it aside, as if God would not have all Men, as if he hardened some out of a *Predestinate* purpose.

98. In that respect I will shew you *some* of my Wares; if you will buy, well and good, and so you may be a brother in Christ: but if not, *thou* thy self *wilt not*, God would indeed, but if thou thy self *wilt not*, then thou hardenest thy self.

99. The CENTER out of which Evill and Good, floweth, is IN *thee*; that which thou awakest in thee, be it *Fire*, or *Light*; that will be taken in again by its *Like*; either by Gods *Anger*-fire, or by Gods *Light*-fire: Each of them *Electeth* or chooseth to it self, that which is like its property.

100. Will any be a *Devill*, then Gods *Anger* will have him; for he is of its property: the *Election* or choosing is suddenly there; but *will* he be an *Angel*, then is the *Election* or Choosing also suddenly there.

101. But *both* he been an Evill wicked Man, and likely that the Anger of God hath *already* chosen or *Elected* him to Damnation, and yet *letteth* in the *sparkle* of Gods Love, again, into the Light of Life, which notwithstanding, *all the while* the outward Man liveth, standeth presented to him, and *calleteth* him; then is also as suddenly, the *Elector* or chooser to the Kingdome of Heaven *in THAT sparkle*, and besides, *† with very great Joy* and honour, *more then for Ninety and Nine* Elected which need no repentance.

† Luk. 15. 7.

102. The soul of Man, is from or out of that Center, which is called God the Father, understand out of the Eternall Beginning-lesse Nature; it hath the Center, to the fire, and Light, *in it self*; to evill and Good; what IT *Elesteth* or chooseth for it self, of THAT it is *re-Elected* or chosen againe and taken up; which is to be seen by the Devills.

103. They were Angells in Gods Light; and their Center Moved it self yet higher *then* the right of the Angelicall Nature was, and awakened in them the *Mother* of the Originall in the fierce wrath; and that also suddenly caught their will-spirit, and *Elected* or chose them to be Creatures of the Dark world.

104. Doe you suppose now, that it was Gods *Predestinate* purposed *Will* to have it so? then must God have, a Devils Will in himself, and also an Angelicall: which is quite *contrary* to the *Holy* Scripture, also against Gods Love, and against the Light of the Eternall Nature.

105. But the Pasquill or *Libeller*, understandeth NOT at all what Gods Love and Anger are; or what is called God. He will speak of Gods Will, and it is but a fighting with a Shadow and a *Juggling*.

106. But since he understandeth it not, and that, *through* the Grace of God, I *see* his miserable blindness, how he burneth in the poyson of the Originall, and thus affords a right *Advocate* to the Anger of God, as also to the Devill to bolt up and keep the poor soul in the Anger of God; therefore I will *Discover somewhat* to him. Now if he will buy, well and Good, then let IMMANUEL be for US, and the *Dark world* for the Devill.

107. But if he will NOT, then I have written for the Reader of his Pasquill or Libel; If the Reader be a Christian, and Entendeth to be saved, he will be well able in his Understanding and Mind, to distinguish between US.

This shall be my Answer for this one Time.

Here

Here followeth further Information, and Refutation of the Pasquil or Libel.

*It is noted with the * Number, where it is
to be found in the Libel.*

* The Num-
ber and Page
of the Libel.

108.

First the Pasquil sets down for an *Entrance*, a great *Register* of the Prophecies of CHRIST concerning the *last Times*; How *Sedusers* and HERETICKS, would come, and say, *Here is Christ*, and that we should not then believe them: And that the Libeller doth to the End, that he may make to himself a stately Entrance and Dore of reproach to the Pasquill or Libel; That he may proclaim the *Athour* for a HERETICK: and a man may soon see what he hath in his Mind and Thoughts, and what Spirit's Child he is; his Christian Vein, suddenly appears, so that he may lay it upon the *Athour*.

109. Indeed Christ and his Apostles have *rightly* prophesied, and it is, or standeth so, in the *substance*, and it proceedeth at present with great prevalency, when every one *Cryeth*, * *Here is Christ*, or *There is Christ*; Run after Me, yon is a *Heretick* and Babel at present is quite kindled with Clamour; it burneth also in the fire of Gods Anger, in its senselesse † *Seditarianisme*, so that indeed, * *if it were possible the Elect might be deceived*.

* Math. 24. 23.
26.

† Turbulency.
* Math. 24. 24.
Mark 13. 21.

110. But why doth the Pasquill or Libeller, *wrest* the words of the Prophecie, and not say what an HERETICK is? He thinks he hath caught a Mouse, and seeth not that he himself sticks fast in the Trap.

111. Certainly, HERETICKS are such people as are generated or born out of or from *Reason*, out of or from ART which is from the Stars, which make an *unstedfast Matter* or Substance, whereas to day one Constellation or Configuration, is made, and to Morrow that is broken by another; where a man must have many things to build with; where a man doth but *Exchange* words, and *Expounds* words with words; where, the Mind never *Experienceth* what the Power and understanding of the words are, where a Man runs about with Reason and Art, and seeketh only favour and honour thereby; that the Man might have respect and repute.

112. And when a Man cannot retaine that, then they Cry in the Eares of the *worldly* power and Authority, and raise, Calumnies, Persecution, Wars and Shedding of Bloud; then the *uproar-Master*, danceth in his heart; now thou hast gotten the day; and fall on to make *Laws* about Christian Liberty; and to Establish them with worldly authority, and put *penalties* upon Men, that they must believe and doe what those *uproar-Masters* have *carved* out.

113. And then when it comes into a *Gustone*, then they call him a Saint or Holy Person, and Men devise and faine Continually more and more to adde to it, how they may *flatter* and serve the *uproar-Masters*; in the mean time not forgetting the *Belly-Idoll*, they draw all with suttlety and Tricks, and draw the SCRIPTURE of the Saints and Holy Men by the Haire of the Head to it, and that with great mixture of their own with it.

114. And there then is the right ANTICHRIST, for he doth what himself will, and not what God will; he is from or out of himself, *born* or generated out of or from the Starry-Reason, and not out of or from God.

115. Such, *Men set up*, for Teachers, to the World; and these now are meer Contenders, strivers, boasters, and HERETICKS, and stir up nothing but Wars, Plagues, and Vexation; they Teach only reproachfull words, they strive about words, they dispute about the *Shell*, and let the *Kernel* lye, also they know nothing thereof, for the *Kernel* is a *Mystery* to them; † they Dance about the *Calf* as in *Moses* time; and leave *Moses* alone with God in the Mount, and likely slight whatsoever he shall say, when he cometh from the Mount.

† Exod. 32. 19.

116. They take not themselves concerned, though *Israel* be destroyed, nay rather they will help towards it, and put the Sword into the Hands of violence; thus the Anger of God will have it, that he may but devour THOSE, who are NOT Gods Children, and seek not God, but their own honour.

117. But he is a true Christian, who is Obedient to CHRIST, And, * Math. 24. 23, when those *uproar- or Alarum-Masters*, * Cry out, *here is the Church of Christ*, or *there is the Church of Christ*, Behold, he is in the *Wildernesse*, He * in the *Chamber*; Also in the Supper, And the other saith no, he is not † Math. 28. 20. there, goe not then forth; for CHRIST saith; † Behold I am all the dayes * Math. 24. 27, with you, even to the End of the World; * as the Lightning Springs up in the East, and shineth to the West; so will also continually and even in Eternity, Luke 17. 23, 24. be the Coming of the Sonne of Man: for where a *Carkasse* is, thither the Eagles gather together.

118. CHRIST is alwayes the true Christians, *Carkasses*, his Lightning is continually IN them, they continually Eat his Flesh and Drink his Bloud, and forsake boasting and playing the *Heretick*; they contend with none, they have no contention; Christ is with them, they are generated or born out of Christ, and Live in him, they seek only how they may doe his Will.

119. † Hath * Christ made us free from the Law of sinne, what need we † Note.
then long hunt after any other? why should we despise and per- * Rom. 8:2.
cute others, since we are all extracted or begotten out of ONE Soul
and Body?

120. In Adam we fell with that ONE only soul, into Death and Eter-
nall Darknesse; In Christ we become again New-born in that same ONE
only soul: And nothing More is wanting, but that we all should Enter
again into THAT ONE only soul of Christ; and become ONE in
CHRIST again and not Two.

121. As the Libeller, shamefully, falsifies it, as to Adam, and hides
and obscures the true Ground, and in the stead thereof sets up a plea as
Advocate for the Devill: whereas he knoweth very well, that the
Authour, in his Book hath rejected that thing, yet he will set it up again,
and the Paquill or Libeller is ready for that End and purpose, if any
understand the Matter; † Syrach saith, He that throweth among the Dogs, † Syrac. or
and hits one, it will be discerned well enough which he hits. Ecclesiasticus.

122. Observe, I pray, his holinesse, when he makes such an Intro-
duction, that he can give the Authour up to the Devill, then he holdeth
it forth for a great piece of Holinesse, that he will not Judge the Au-
thour, but leave the judgment of him to them to whom it belongeth,
where likely he means the Devill, or the Hangman; as he all along
pronounceth the Authour to be a Devill.

123. O, Great Babylonish holinesse! Mind repentance or else thou
wilt not eat of Christs Carcasse: The Authour is no Devill, but seeketh
his * Carcasse CHRIST, and Desireth nothing Else.

124. Christ saith, † How will you that are evill or wicked, speak that † Math. 24.28.
which is Good; also * Can a Man gather Grapes of Thorns, or figs of Thistles; † Math. 12.34.
If a Toad, did sit under a sweet-smelling Medicinall Heab, or in an
Apothecaries Shop of Precious Oyntments, or did Eat nothing but Su- * Math. 7.16.
gar, and dainty Spice, yet it would suck only poyson out of all, and con-
tinue an evill Toad still.

125. And so it is also with an Envious Man, that sucks only poyson,
out of all that is very Good; He turns all to the worst, he cryeth down
that thing for Evill, which is better then himself; for every property
desireth only its like, the other is contrary to it.

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126.

† In the Preface to the Author.
Vers. 27.

There the Libeller begins to reprehend, that which stands written in my Preface, † viz: Till the Prince of Light came, out of the Heart of God, and became a Man in Nature, and wrestled in his humane Body, in the power of the Divine Light, in the wild Nature: that Kingly or Royall Branch or Twig, grew up in Nature, and became a Tree.

127.

* Perceived or Discovers.

What fine knowledge he hath concerning the Soul of Man, and of the right Man, is here easie to be * traced; he rejects this description, and *understandeth nothing* thereof, how the Author's mind and thoughts are; for it is written in a Magick understanding: for the Author himself, who knew not of this Libeller, or of any other reader; He supposed, he had made a Labour for himself only, but God hath turned it otherwise.

128. But that, the Libeller, perverts the Authour's meaning and Mind and Thoughts, very foolishly, and giveth it a strange understanding, a simple Man may very well understand it; though indeed, the Libeller with Confutation, is *so blind*, that he knoweth not what he babbles: He speaks just nothing of the meaning of the Authour, but brings *another sense* in to it, that he may have but somewhat to reprehend.

129. For, the Authours Text is very right, but the Pasquill or Libeller, understandeth nothing therein, which by the *foregoing Words* of that Text is Demonstrated very well to him, what the Authour saw if he had rightly taken in, the Magick understanding, else he should have let it quite alone.

130. The Authour, had under his Pen, the poor *fallen* Man, and the poor captive perished Soul, and shewed, how it becometh helped or saved again.

131. He looked in this Description, not only into the *outward* Kingdome, into the 4 Elements and Stars, but into the *inward* Kingdome, into the first Principle, whence the soul originally ariseth; He understandeth somewhat else by the *Wild Nature*, then the Pasquill or Libeller understandeth. He meant *not* Stars and four Elements, also not the beastiall flesh which is of this World, as the Pasquil or Libeller reproacheth; but he meant the Center, the *fire-source* of the soul, which had

had Extinguished the Light of God, and introduced the earthly Imagination from the Kingdome of this world.

132. He understood, how the poor soul after its fall became a Creaturely Magick-Fire in Gods Eternall Anger-fire: and THAT he called *the wilde Nature*; for the soul standeth in the Eternall beginningless Nature, in the first Principle of God the Father, and is the Cause of the Image of God.

133. It hath all formes of the Eternall Nature in it, It hath in the Essence, ever been, from Eternity; but, in the Creation, passed into a Creature: It is from or out of the *fire*, wherein God the Father ever generateth forth his *Light*; And is in its Originall without besides or beyond, the Light of God, an anxious horrible Substance, like a horrible brimstone worme: for it is a Magick-fire, from or out of Gods fire, which is the Eternall Natures, *Originall*.

134. Which when the Eternall fire of God moved it self, became desirous to have its re-awakening, and Comprised in its desire, an awakened *similitude*, according to and out of it self; understand, out of the *Desire* of the Eternall Fire, which is only a Spirit; and originateth in the will, which is the One-Element-fire, which standeth in the inward re-awakening, and Consumeth that againe continually in the Comprised *Substance* of the Desire; and continually thereby only awakeneth it self, as is to be seen in the kindling in the outward kingdome.

135. Out of that Eternall Nature, out of its properties, understand out of the Eternall, which is the *Center*, and a Principle in it self; a Magick-fire of God, which it self, is God the Father according to the Eternall Nature; the Eternall Light becometh Generated, and shineth in that Nature in *its properties*, that the properties of the fierce wrath and Anger become *not* manifest, but are only a cause of the shining of the * Life.

* Or Light.

136. For the Light maketh also a *Center* in it self; with other properties; That which in the fires property is a fierce wrath, that in the Lights property is a desire of the substance of the Light, and is called, Love, and *Meekness*: That draweth the fierce wrathfull fire into it self, and Extinguisheth the fierce wrath of the fire therewith, so that out of the fire, *Joy* cometh to be.

137. For the Anxious fires desire is after Meeknesse, and the Meeknesses desire, is after the fiery Essence, that it may be a Life; Thus each desire maketh a Will-Spirit, one out of the Fire; and one out of the Light, and yet is but ONE only, but with TWO properties.

138. And God calleth himself a God, according to the Lights property, understand, * a God of Love, Meekness and *Mercy*; and according to the Fires property, he calleth himself, an *Angry Zealous* or + *Zealous* God, and a Consuming fire: and yet he is but ONE and *not* TWO: as in the Book of the *Threefold Life*, and in the *Three Principles*, is mention-

* Exod. 34. 6.
+ Deut. 4. 24.

mentioned and expounded at Large with many Circumstances.

139. This, thus briefly mentioned, is now the Most Original Spirit, where, in the fires property the Eternall Nature is understood, and much more in the *formes* to Fire, which make the Eternall Center, as is mentioned in the *Three Principles*.

140. And understand further, That the Desire in that Eternall Spirit, according to both properties, hath from Eternity Continually been a *Delights* Longing or Lust, to seek and to finde it self, and hath continually found it self in it self, each property its like, *both* according to the fierce Wrath and the Love, according to fire and light, and according to all formes to the Fire, and according to all formes in the Light, to the Love.

141. That which is found hath been the Spirits *Looking-Glasse*: in the Love in the Light, the Looking Glasse is called *Gods wisdom*; and in the fierce wrath of the fire, it is called *Gods Anger-Eye*.

142. In this Looking-Glasse, hath been seen from Eternity, the substance of this world, viz. the Third Principle: for it hath stood in the Magicall Desire, indeed *not* in Substance, but in the Looking-Glasse, in the *Desire* of the Eternall Nature, wherein the Spirit hath discovered it self, and with the beginning of this world, with the moving of the Eternall Nature, by the Spirit of God in the harsh or astringent *Fiat*, created it into a *Substance*, into a similitude, according to the property of the Eternall Nature, according to all formes to Nature, and according to all Formes in Nature.

143. Whatsoever became generated in *Nature*, viz. in the Principle, belonged to the Kingdome of God, and hath the Name of God. But whatsoever became generated in the *Formes to Nature*; that belongeth to the dark anguish-world.

144. All properties became moved, and each property set it self in its Looking-Glasse, for a * FIGURE, according to its Essence; understand according to the Desires Essence.

145. The harsh or astringent *Matrix* to Nature, was the *Fiat*, which comprised the similitude and Image, and brought it into a substantiall Being, through Gods moving.

146. Understand, according to the Will-spirit, which goeth forth out of the *Lights* Center; and according to the Will-spirit which goeth forth out of the *fires* Center; and yet is but ONE, But in TWO properties, viz. *Two* Magick desires.

147. As Men see in the Creature, how Love and Anger stick in *One* *Minds*, and yet have *Two* Centers, all accordingly as the Outward Will-spirit discovers in any One, so is the awakening in Love and Anger: and Men see in this world in the Creatures, how there are *Evill* and *Good*, Wolves and Sheep, Serpents and good Fish, Poysonous Toads and lovely handsome Beasts and living Creatures; Every

* Note.

+ Formed or fashioned.

I. Apol. *of the Darknes and of the Light.* II. Parr.
one out of its Mothers property, springing from the Eternall Ori-
ginall.

21

148. In this Eternall Looking-Glasse of the wisdom^e of God, hath also the soul of Man, from Eternity by the Spirit of God, been discovered in the *Essence*, which with the beginning of the first Moving in the *Fiat* of God, became formed into a * Creature, according to the similitude of the Birth or Geniture of God.

* NOTE.

149. The Spirit of God discovered in the Looking-Glasse of wisdom, an *Image*, according to his similitude or likeness; understand out of both the Magick fires in the Principle of the Light, a Totall entire similitude according to the Deity, as to all the *Three* Principles.

150. If we would conceive of the Eternall divine Birth or Geniture, in the Light of the *Majesty* in its *Tri-unity*, and then of the soul of Man in its Image, Substance, and Being, we cannot perceive or think upon it better, in a similitude, then in *Fire and Light*; that is a direct or Exact similitude.

151. The Fire signifieth the Eternall Nature, which ariseth originally in the Desire in the Eternall Will, continually, from Eternity in Eternity, where the Eternall Will-spirit, out of the Eternall *No-thing*, viz. out of the *Liberty* of the Deity, manifesteth or revealeth it self, by or with its going forth into the Desire of Nature, and divideth it self, into *two* worlds or Principles, viz. *Darknes and Light*.

152. Where each World hath its *Center* to the source or quality in it self, and yet neither departed away from the other, but ONE world is, in the OTHER, the Light holdeth the darknes captive, but the darknes is a cause of the fire, and the fire is a cause of the Light: For in the Harsh or astringent and stern darknes, arise the *Essences* or the source or *quality* of fire and Nature.

153. Now we see plainly, in the fire and Light a *twofold* source or quality, and desire; and we see also how the fire burneth out of a Dark Substance, which signifieth the Dark world dwelling in it self.

154. The Fire signifieth the Eternall Nature, in the Fathers Will in the *Desire* to Manifestation or Revelation; the Light signifieth the Eternall Liberty, without, besides, or beyond Nature, which manifesteth Nature in *Substance*.

155. The Fire, hath in it self, the dark worlds *fierce* wrathfull Essence, and the Light hath in it self, the Eternall *Liberty*, viz. a meek, soft, quiet, still Habitation or delight.

156. But now the Liberty and Meekness without the fire, would not be manifested or revealed; but would be a still Nothing, and the fire also would have no Glance or Lustre, without the Liberty; and

so

so the fire and Light would be *Nothing* without the Desire; that is the *Center* to the *Generatrix*, and holdeth or containeth in it self, the *FIAT* of the word.

157. And in the Desire becometh Generated, the Eternall Word, or the *understanding*, also the wisdom, as also the Anger-Looking-Glasse, out of the Root of the dark *Center*.

158. And we see further, how the Fire dwelleth in the Light, and the Light in the Fire, and *one* comprehendeth *not* the *other*; the Light becometh generated in the fire, *viz.* out of the dying or Consumptibility, it shineth out of the Death, and sincketh downe to the Death in it self, and maketh in it self *another* source or quality then the fire is: another Principle, where another Life goeth forth, *viz.* Meekness and amiable delight, whereas in the fire, there is only anguish and paine.

159. For, we see, that the Light is as it were a *Nothing* in respect of the Fire, and its Root: for it is *incomprehensible*, and it signifieth to us, the Eternall Liberty, without, besides, or beyond Nature, *viz.* the Divine Substance, and the Angelicall world; and yet it is *All*: for it is all power of all Essences out of the Fire, and out of Nature in the Light, and is a Life of the understanding, also of Reason and Sensibility or Thoughts; whereas in fire is nothing but an opposite or *Contrary* will, to be understood.

160. For, the formes of the fire-Nature, are themselves at *Enmity* one with another, the Harshness Bitterness and Anguish, are one against another, which are the fires *Root*, where, in the Desire standeth the harshness, and in the harshness the drawing, where the *Nothing* becometh brought into *Somewhat*, and the will overshaddoweth it self, with that which is drawn in.

161. Whence, in the Desire, a darkness and Overshadowing exists, and then also, out of the *first* desire, the other or *second* Will, to go out from the Darkness, and yet there is no flying away from one another, but the other or second Will entereth into it self, into the Liberty without besides or beyond the *Desire* in the Darkness, and so bringeth the property of Nature *along* with it.

162. That fiery property, is, the Liberties; *viz.* the Nothings *Revelation* or Manifestation, for thus existeth the Glance or Lustre and shining. For in the Liberty, is, the property which is brought along with the other or second will, *put into* the still meek delightfull habitation, and out of that very property, a Love-desire cometh to be.

163. Thus, the Fire and the Light, in a *similitude*, signifieth to us the divine Substance, also the Soul and its Image: The *MATTER* out of which the Fire burneth, signifieth the *Forms* to the Eternall Nature, and the Dark world, and the *FIRE* signifieth the *property* of the Father.

164. The **GLANCE** or Lustre of the Fire, signifieth the *Liberty* without besides or beyond Nature; The shining or the **LIGHT** signifieth the *other* or second world, viz: another or second Principle, which becometh generated out of the first, viz: out of the Fathers property, and the *Sonne* of God out of the Father.

165. The **POWER** or vertue of the shining of the Light, signifieth the *Heart* of God, viz: the Divine Center, as also the understanding, Ingenium or *Wit*, and *Wisdom*: for in the power of the Light standeth the Right Life.

166. The twofold Spirit which originateth in the Fire, with a twofold source or *quality*, viz: *Heate and Aire*, signifieth to us in a similitude, the Spirit of God: the **HEATE** signifieth the *Anger* and fierce wrath of God, according to the Eternall Nature of the dark world, according to the property of the fierce wrath; And the Meek **AIREY**, signifieth the property of the Meek Light, in the *Love-desire*, out of the source or quality of the Light.

169. The **MEEKNESSE** of the Light signifieth to us in a similitude the Divine *Substantiality*, or the *water* of the Eternall Life, where-in Paradise is understood, and in the *fiery* property, Heaven.

168. Now we see, how all Fire draweth the Aire again to it self, and *burneth* in the power of the Aire; for where Fire can have no Aire, there it extinguisht; for the Aire bloweth up the Fire, and bringeth the Substantiality of the Light into the Fire *again*, viz: the Meeknesse of the Light, understand the Watery Matter, whence the *Glance* in the Fire Originateth.

169. For, the Meeknesse originateth from the Liberty, without besides or beyond the Fires Nature, viz: in the *Nothing*, and they *ever pant* the one after the other: The Fires or the Natures fierce wrath: panteth after the Meeknesse; and the Liberty or the Nothing panteth after the Manifestation or Revelation, which in Nature becometh Manifested or Revealed.

170. Now we see, that the *Light* affordeth a very friendly richly Joyfull Spirit, out of the source or quality of the Fire; that friendly and richly amiable aspect or Spirit, *originateth* out of the indrunk waters source or quality, of Meeknesse, viz: out of the Liberty.

171. And, in that, the Fire draweth the Lights meek Substantiality into it self, thereby it *giveth forth* that indrunk meek Spirit through the fierce wrath of Death, through the Consumptibility, into the Light again, and *bringeth* the Nature-property along with it: as we may apprehend by the Aire, that it is a power of Every Life, and it is *yet in it self* not Nature; but ruleth as a mighty potent Spirit IN Nature.

172. Thus in this Type or Resemblance, is understood, the Divine

Substance, and also the Eternall Nature; out of which, Desire and Substance, is become generated the Third Principle, viz: this outward visible World: and become Created in the beginning, into a Substantial Being, together with all Creatures.

173. For, from the Eternall Mother, is the beginning or inceptive Mother come to be, for where there is nothing, there nothing comes to be: but where ever *something* hath come to be, there it is come to be out of the Eternall, which hath been, without beginning, and it is the Eternall: Similitude, Image, Substance, and Propriety, and yet we cannot say, that it is sundred from the Eternall, but it is distinguished, the one world is in the other, and each possesseth it self.

174. God is in Every thing or Substance, but every thing doth not comprehend him; That only comprehendeth him; that is gone forth out of his Eternall Substance; understand, that is of his Substance, that doth stand in HIM: For, God dwelleth not in the Out-birth of the outward Nature, but in the inward in himself.

175. God indeed is himself, ALL, but all is not called and acknowledged to be God, in respect of the difference of the source or quality: Nature is not God; but God is manifested or revealed through Nature; God is understood alone in the Eternall Light, according to the second Center, viz: in the Liberty: and yet is not severed *afunder* from the Eternall Nature.

176. For if a shining is to be, then there must be fire, and yet also there is shining of fire, without or besides the Liberty; which the divine world signifieth.

177. The Glance or Lustre of the Fire, signifieth God the Father, and the Formes to Fire signifie the Eternall Nature, and the power of the Light signifieth the Heart of God, viz: the true Deity, for it produceth another or second Center, of another source or quality, then the fire, viz: a Love-Desire, and Meeknesse.

178. And the Out-going Spirit, out of the Glance of the Fire into the power of the Light, out of the Lights Substance, drunk in by the Fire, viz: out of the Love and Meeknesse, signifieth to us rightly the Holy Ghost, which continually goeth forth from the Father and the Sonne into the Divine power and Substantiality: as the Aire from the Fire and Light, and ruleth in the Lights Substantiality.

179. The outward world is *strongly* a similitude of the Inward, for the Inward hath manifested or revealed it self with or by the outward, whereby a Man may understand, what the Invisible God, in the hidden Mystery, is.

180. Man ought not to think, that God is somewhat absent from any thing, or space or place, for he filleth ALL, but in his own Principle, viz: in the * *Middlemost* World, which he himself is.

181. And now when the Invisible God once moved himself, according to the Eternall *Magia*, viz: in the Eternall Nature-Desire, he generated to himself in his wisdom, his *likenesse* out of the properties of

of all the Three worlds, and out of Every Essence and property, created Creatures and figures.

182. For the *Work-Master*, viz: his Spirit, was in all things or substances, viz: in the Divine Light world, Angels and pure spirits; understand out of the Eternall Nature, viz: out of the Eternall Fires and Lights property, out of Divine Substantiality.

183. For a Spirit hath the Eternall *Center* of Nature in it self, if it be an Eternall Spirit: it hath all *formes* to Nature, viz: of the dark world, and also of the Light world, in it self, for it is proceeded out of Gods *Mouth*, it is Nature, else it were no *manifested* or-revealed Spirit, with or among the Spirits.

184. Out of the Eternall Nature, God hath manifested or revealed his wisdom; for in the Essence, viz: in the divine wisdom, hath the Substance of the Spirits and Creatures been from Eternity; but with the Moving of God the Father, it passed into a *formed* Creation, according to the property of the Essence, in *Verbo Fiat*, in the Word Fiat, in the word of Power, and therefore were the Angels called * *Flames of fire*, but thoroughly Enlightned with the Light of God. * Heb. L 7.

185. The Light of God dwelleth in *their* fire-flames, so that the fire-source or quality, is *not* manifested or revealed in them, but if it become manifested, then they have lost the divine Substantiality, out of which the fires *Glance* Existeth, and that Spirit standeth barely and nakedly in the Dark world, as is done by the Devils.

186. A Spirit, [proceeding] out of Nature, is a *Magick* Fire-source or quality, and is desirous of substance, or of the Substantiality of its *forme*: the desire maketh substance, and bringeth that substance into its *Imagination*; that is the Magick fires, viz: the Spirits, *Corporeity*, whence the Spirit is called a † Creature; Also that Substantiality is the † NOTE.

187. Here now is understood, the Devils and also Mans fall, for according to the Eternall Nature, they are *both* out of *one* Originall; the Devill was an Angel, and should have set his Imagination in the Light of God, viz: in Love and Meeknesse, in the Divine Substantiality; and then he *had* conceived divine Substantiality in his Imagination, and his light had continued *shining*; his Magick fire-source or quality, had *out* of Gods Meeknesse, and then also, had the fire-source or quality burned in such an Essence and property, and then he had Continued an Angel.

188. But he turned himself back into the *Center*, after the Mother of the *Genesis*, and set his Imagination, [to goe] after the *formes* to Nature, and would needs rule terribly in the might of the Fire; he contemned the Meeknesse, viz: the Second Principle, and would domineere over God.

189. What he now desired, that he received also into his fiery Desire; viz: the Substantiality of the *fiery mouth*, out of the formes of the Dark world, out of his *own Center*. Thus now is that Substantiality

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ality the food of his Spirits Fire, and his Fire-source or quality standeth in a dark fierce wrathfull Essence, and can conceive no desire more, in the Meeknesse, viz: in Gods substance.

190. Thus he is a Devill, and dwelleth in the Center of the Darknesse, viz: in the formes to Nature; for his Light is extinguished, he can not kindle that againe, it shineth no more out from his Essence, neither can his Imagination any more reach or attaine it. and he continueth a fierce wrathfull fire-source or quality, in the Darknesse, and eateth of the dark Substantiality, and standeth in another Principle.

191. The *Word Fiat, Verbum Fit*, which figureth his forme or Image in him, is the Mother of the Dark world; viz: the sterne formes to Nature, according to every Spirits property; as the source or quality in the Center is, so is also the Will-Spirit.

192. Now then, the light being *withdrawne*, he can frame no other will, then his mother is, in her formes: for as the *Genetrix* is, so is also the will-spirit out of the *Genetrix*.

193. Thus understand also concerning Mans Soule; which is also a Magick-fire-source or quality, out of the Eternall Center, out of the Eternall Nature; for after God created the body out of the Substantiality, then he introduced the Spirit out of all the Three Principles thereinto: He should be a *similitude* and *Image* of God; understand, according to, and out of, all the Three Worlds, viz: out of the Eternall Fires Nature, and out of the Lights Nature, and then out of this outward worlds Nature, wherein the outward Man liveth.

194. For, God breathed into him the Living Breath, and then Man became a *living soul*: Now what can God breath *other* out of himself, then himself; for God is the substance of all substances; but *all* is not called or known to be God: He calleth himself a GOD only according to his *Heart*, according to the property of the Light world, viz: according to the Love and Meeknesse, according to the second Principle.

195. God breathed into the Created Image the Spirit out of all the Three Worlds, viz: that is to say, *Himself*: viz: the Eternall beginninglesse Magick fire-source or quality, out of all formes of the Eternall Nature, that is, the *first* Principle, and it is the property of the Father, who according to Nature calleth himself an Angry Zealous or Jealous God, and a Consuming fire.

196. And then the Center of the Light, as a Sparkle out of his Heart, out of which the Divine Will goeth forth, which appropriateth or uniteth it self to God againe: and *Imagineth* according to its Mother, viz: according to Gods Love and Meeknesse; That is the *Second* Principle, wherein the Angelicall world consisteth.

197. And Thirdly, the Spirit-Aire, with the Spirit of this outward world, out of the Starres and Elements, viz: the *Third* Principle; Thus Man became an *Entire* Totall Image according to God, out of all

all the Three Worlds : An Image of God, wherein God dwelleth, wherein God beheld found and manifested or revealed himself.

198. Now the Eternall Word was his *Law*, of his spirituall Nature, that this introduced and *in-breathed* spirit of Man, should introduce its Imagination ; into *no other* source or quality ; but only into Gods Love and Meeknesse ; It should *eate* only of the Divine Substantiality, and *drinke* the water of the Eternall Life, and then its Body had Continued Paradisicall.

199. The Body had paradisicall fruit to Eate, which grew for it IN all fruits : The outward Body of this world, was in the source or quality of the Light world, as it were swallowed up, and yet it *was* there : As the Light swalloweth up the Darknesse, and holdeth it captive in it self, and yet the Darknesse remaineth, but, in the Light, is *not* Manifested.

200. So also should the outward *Body* of this world ; as also the inward source or quality of the Fire, out of the first Principle, stand *hidden* in the Paradisicall Substantiality, and source or quality ; and Man should bring his life and *will* into the Paradisicall source or quality.

201. He should set or put *his Spirits* Imagination into the Heart of God, *viz* into the Lights *Center*, and then had the Soul continually eaten of the Lights Substantiality ; understand, the foulish Fire had conceived or *received*, the divine source or *quality* into it self, and had burned forth, in the divine source or quality, *viz* in Love and Meeknesse.

202. Through that burning or Life, would the divine Substance have been introduced into the *outward* Body ; *viz* heavenly Fesh ; and the Holy Body would have stood in the *Tincture* of the second Principle ; and the outward *Dominion* of the Outward World would have stood hidden in the Inward World, and have been manifested in the Outward.

203. Such a Body also was created in the Beginning, *viz* out of the inward *Substantiality* of the pure Element, which is manifested in Paradise, and an outward Body of or from the Foure Elements, which stood *manifested* in the outward World ; but the inward should leade the Dominion, and hold the outward as it were swallowed up, as the Light doth the Darknesse.

204. Understand, each Principle should stand *free* and barelly in it self, and set or put its Imagination or *Desire* into God, and then would Gods light have filled all in All, and the Earnest severe Fire-source or quality, of the first Principle, *viz* the Eternall Nature of the Dark World ; as also the outward Nature and source or quality of the Starres and Elements, *would not* have been manifested.

205. Man would have lived in the Divine Love source or quality, and would have *continued* Immortall and incorruptible, no sickness, neither want necessary nor Death would have touched him.

206. Therefore now if such a desire *is to be* in Man, out of which the Will-Spirit should barely be inclined or directed into God, then must Divine Substantiality needs be in the Soules Fire: out of which such a Will-Spirit might exist.

207. For, out of no Earthly source or quality, nor out of the Dark Worlds source or quality doth any divine desire exist: Earthlinesse, knoweth nothing of God: also the Dark World hath no Divine Love or Desire in it self.

208. Whereby we know, that we, according to the second Principle. viz: according to the Paradisicall Angelicall World, have had flesh and blood, out of the heavenly Essence and Substantiality, which was the right Body of the Soul: and therein stood the Image of Heaven.

209. And the Spirit of the Magick-Fire of the Soul, which shined in the power of the ~~light~~, was the true similitude of God: according to the *Trinity of GOD*, the Image wherein God dwelleth: and wherewith God manifesteth himselfe: For that very Spirit is like all Angells in Substance and Being: of which Christ saith, *Math. 22. 30.* That * *in the Resurrection they are like the Angells of God.*

* *Math. 22. 30.*

210. When God had created Adam, he then stood in the Paradisicall World, viz: in the Image of God: but God knowing, how he with his Noble Jewell between the Inward Dark World, and then also the outward Elementary World, stood fast bound to BOTH, therefore he gave to the Soules Nature, the Law and Commandment, and said: † *Thou shalt not eat of the Tree of knowledge of Good and Evil, for on what Day thou eatest thereof thou shalt dye the Death, that is, dye away from the Divine World: and in THEE, will, the Dark World, and then also, the Outward world, become manifested, and get the Dominion in THEE.*

† *Gen. 2. 17.*

211. As also then it was so done, when Adam began and set or put his Desire and Imagination into the Outward World: then the soules fire did Eat of the forbidden Fruit, and brought the Earthly source or quality, and the substantiality of this World into his Noble Image, into the Paradisicall Angelicall World.

212. He brought the earthly source or quality and substance, into the Pure Elementary Flesh, which was created out of the Divine substantiality, so his light *extinguished*: that is, he went with his will-spirit out of the Divine substantiality into the Earthly, into the Stars and four Elements.

* *Luke 10. 30.*

213. Thus the Image became Earthly, and * *fell among the Murderours, who smote it, and wounded it, and left it lying half dead: thus Adam went out of Jerusalem toward Jericho, as Christ said.*

214. The Stars and Elements, put on to the Body the fierce wrathfull earthly Cloaths or Garments of their Essence and substantiality;

tiality: and the Dark-world gave to the souls fire also its fierce wrathfull severe or earnest and *stern* source or quality, and now the Souls fire, burned in that *fierce* wrathfull property, and so God and the Kingdome of Heaven was Lost: for the Divine Image disappeared or *vanished*, and the Earthly, began to appear: the Outward *Fi*re gat the predominancy.

215. As soon as Adam was overcome by the Spirit of this World, then he fell into *sleep*, viz. into the outward *Magia*, which signifieth or resembleth Death: for the outward Kingdome hath beginning and End, and *must* break off from the Inward; THAT, is its Death: for the outward *Life* *goeth* again into its *Matrix*, out of which it is proceeded, viz. into the Mystery of the Stars and Elements, and the Inward Life of the Soul, continueth in the Dark world, viz. in the Eternall Nature, whence it is *Originated*.

216. Therefore, the *Regeneration* from or out of the Heart of God is *necessary* for us, that the Dark Souls fire shut up in the fierce Wrath and Anger, might conceive or receive Divine substantiality againe, that its Light, might *shine* again.

217. And THAT is it which I wrote in my *†* BOOK.

† Aurora.

That all was shut up in the Anger: Till the Prince of Light, out of the Heart of God, came, and became a Man in Nature, and wrestled in the Power of the Light in the Wild Nature.

218. By Nature, the Authour, understood, the *Eternall* Soulish Nature, the Center of Nature, which, is the Soul, after the Image became Earthly, became *Wilde and Strange* as to the Divine World.

219. And Adam and all his Children *must* needs have continued *Eternally* in the wild Nature and in the Anger and fierce wrath of God: if the Prince of Light out of Gods Heart *had not* *come*, and put up on the Souls Fire, *Divine* Substantiality, that is, the Garment or Body of Angels: again: if Gods Word or Heart it selfe *had not* become Man.

Here

Here follow the Pasquils or Libellers Suppositions.

220.

* Of the *Aura-
ra* J. Bohme.

NOW the Libeller sets it down thus, and he (understand the * Authour) will thereby, make CHRIST, as to his Innocent or Immaculate, Holy, Pure Humanity ; *Naturall* ; and thereby prepare an Entrance and way for his *seduction* from God, to Nature and Creature : especially, and because, as a Beaten and Expert Spirit, he *knoweth*, that this Tree of Life, will hence forward discover his Root out of which he is grown, but hath hitherto been *covered* with Earth : and will put an *End* to that, his Secret Mystery : whereby he may bring to the people, a Root, which bears *Gall* and *Wormwood* : and still seduce many from Christ, and catch them in his Net.

† Eph. 2. 3.
1 Cor. 2. 14.

221. The Scripture saith of our wild humane Nature, thus, That † *We are all by Nature the children of wrath. And the Naturall Man perceiveth not that which is of the Spirit.* Is Christ become a Man in the *wild* Nature ? then he was by Nature vaine or corruptible, as all other Men. And how then hath he revealed the Mystery of God, of which the Naturall Man knoweth and understandeth *Nothing* ? could he pay our Debts, and offer an *acceptable* sacrifice for us, and reconcile us to the Father ?

222. With these sayings, this Spirit, *obscureth* the distinction between the heavenly pure, and the Earthly

Earthly perished Corrupt impure Birth and Nature. Also between the Womans Seed and the Serpents, *Abraham's* and *Adam's* Seed, and will frame for us, A *Naturall Christ*, in whom is Good and Evill, Light and Darknesse, * *Yea and No*; and set our * *Yea & Nay*. Salvation on a Gog. But the Scripture discovereth his falshood and Groundlesnesse, and saith: † *That* † *Rom. 9.7.8.* *not all Abraham's Seed are also therefore Children, but in Isaac shall thy Seed be called, and not in Adam, Cain, Ishmael, and Esau. The Children of the Promise are accounted for the Seed.*

223. * *He saith not, through the Seeds, as through* * *Gal. 3.16.* *many, but as through One, through thy Seed, which is Christ*; out of which, viz: out of the Eternall incorruptible Seed, the Living Word of God: all Children of the Promise are born, as the *Dew out of the Morning*.

224. For, as his Children are † *not born of* † *Joh. 1.13.* *Blond, nor of the Will of the Flesh, nor of the Will of Man, but of God*: So also, according to his Humane Flesh, he cannot be born of *Adam's* Naturall, but of *Abraham's* promised Seed, which he himself is; nor be of *less* *Discent* and Honour; then his children are, seeing * *they all come from ONE*, * *Heb. 2.11.* *both that which sanctifieth, and they that are sanctified.*

225. Which Seed is not a Naturall Adamicall, but a *Supernaturall* Heavenly Seed, wherein God and Man is united; God in Man and Man in God, out of which, *Mary*, as a † *Daughter of the Pro-* † *Gal. 3.28,29.* *mise*, even according to her Flesh must aforehand be born, e're Christ had assumed his body in her; as the Holy Apostle saith cleerly, that * *Christ pro-* * *Rom. 9.4.5.* *ceeded*

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 ceeded from the Fathers according to the Flesh, to whom belonged the Filiation, the Glory of the Covenant, the Law, the Oracles, Ordinances or Worship of God, and the Promise, which Promise belongeth Not to Abraham's Naturall, but to Abraham's Seed of Faith.

Hitherto the Libeller.

226.

* 7. B. An-
 swer.

* Are not these high inducing *Vaunting* Speeches: How should a simple Man be *otherwise* then lead blindfold by them; who would say he doth the Authour wrong? But hearken Libeller! you will not with this Description yet by a great deal *lay bare* the *Root of the Covered Tree*, as you suppose: you yet understand Nothing thereof, much lesse, the Authour's Mind and Thoughts, only you falsifie, and pervert it with a strange understanding.

227. Are you not a false Expolitor; then tell me; where stands it written in my Book? that *Christ became a man in this Worlds wild Nature*, & that he was begotten of & proceeded from *Sinful Seed*, as thou explainest the meaning of the Authour to be so; and settest down a heap of contradictory senseless meanings, and shamefully and reproachfully cryest out upon him for a Devil, very blindly contrary to his meaning and understanding.

228. Art thou he that must Judge me: then learn first the Authour's Mind and Sense: My Text saith. Till the Prince of Light came out of the Heart of God, and became a man in *Nature*, it is not, in the *Wilde Nature*, but it is, *And wrestled in his humane Body*, in the Power of the Divine Light in the *Wild Nature*.

229. The Question is. What is the *Wilde Nature*, wherein the Prince of Light out of the Heart of God, wrestled in the *Humane*; Is it earthly Flesh? Or the source or quality of the Starres and Four Elements? No: For the sake of that, the Prince out of the heart of God, came not. But it was the *Soul*, out of the eternall *Fathers Nature*, which had through its Imagination, and Lust, introduced Death and Earthlineesse into it self; and awakened the Dark worlds fierce wrathfulness in the Anger of God, and there was no Remedy, neither in Heaven, nor in this world, unlesse the Prince of the Love of God, came, and wrestled with the fierce wrathfull Anger of God, and quenched the same in the *Humane Soul*.

230. And

230. And therefore the Prince of the Love of God, viz: Gods own Heart, became A MAN, in the humane Nature, in humane Essence, not in a strange One, as the Libeller wonderfully brings it in here: also not in the Wilde, of the Starres and Elements, not in Beastiall Flesh of the Corrupt or perished out-birth of the Four Elements, it is not in that Essence, that the *Deity* is united; it is not the Wild Adamicall Flesh which Christ assumed to himself, as the Libeller explaineth it, who yet hath no understanding at all of the Essence, wherein God is become MAN.

231. Adam's Soul had not an outward four Elementary Body on it; for it stood in Gods Love, in Paradise: Paradise is not Four-Elementary, it standeth not in FOUR Elements but in ONE: It is the Divine delight or Habitation.

232. God dwelleth not in the Out birth of the Four Elements, but in Heaven in the pure Element, that is his Spirits Corporeall Substantiality, and that Substantiality Adam had also for a Body; and stood in the outward Body, as the Gold, hidden in the Course or drossie Stone.

233. The Inward Body keepeth the outward body hidden, as the Light doth the Darknesse; and the Spirit of God dwelleth in the Inward body, for it containeth in it self the Second Principle, viz: the Kingdome of Heaven; an Image of the Divine Substantiality; the Soul hath its Meeknesse therein, it did Eate of that very Body wherein God dwelt: Its Fire became allayed or Meekened therefrom; for it received therein Gods Love and Meeknesse.

234. But as soon as the Souls Fire, began, and Imagined according to the Earthlinesse: and would Eat of the four Elements and Starres, then the outward Kingdome viz: the Third Principle, drew in the first Principle, into the Souls Fire, and also into the heavenly Body, and obscured the Noble Image, so that it fell, into inability, into Sleep; Then it was in inability, as it were captivated in Death, for the Earthly Source or Quality, dwelt now therein; whence the Souls Fire became fierce wrathfull, stinging, and Murtherous, for it must now eate Evill and Good, and the Noble Image of the Similitude of God Disappeared.

235. Now when God saw, that the Noble Image was disappeared or vanished, and that the outward kingdome became Lord in it; His Mercy Pittied it, and promised it the Womans Seed and crusher of the Serpent, and sayd; * *The seeds of the Woman shall Crush or Bruise the Head of the Serpent*, which hath brought thee to Fall; He sayd the Seed of the Woman, should doe this.

236. Understand, in the right humane and heavenly Substantiality which in Adam was shut up in Death, would God become Man; Not in the Earthly, introduced into the Noble Image and Soul; into the right humane Nature of the second Principle, in which God dwelt before Adams fall, into that very Essence shut up in Death, is Gods Word Entered;

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tered ; THAT, is the Seede of the Woman ; and the Word, is Gods Seede.

237. God was the Man or *husband* of it, who sowed his Word or Heart into the Womans humane Essence ; understand, in the Essence of the *Soul* and of the *Flesh*, is God become Man, Christ was One of the Persons of the Holy Trinity, and is become *Adam* ; understand, *† the second Adam*, out of and in the *First*, and yet remains to be what he was.

† 1 Cor. 15. 45.
to the 49.

238. He is not Strange to us, but is our *Brother* ; as he sayd after his Resurrection ; * *Goe, tell my Brethren, I ascend to my God, and to your God.*

* Joh. 20. 17.

239. If Christ had assumed on himself a *strange* Seede, such as I am not, and which in *Adam* I was not, what would that help me ? where would my poor Soul remaine ? *How* could he then be the Womans seede, or my Brother ?

240. He promised to Abraham, *not* a strange Seede of the Woman, but sayd ; *† In thy seede shall all People become blessed* : that is, in *Thine*, understand, in the heavenly Substantiality, in *Adam*, shut up in Death ; shall the *Messiah* destroy Death : And thy seede, that is, in which thou in *Adam* wert put to Death, shall in Christ, in Gods Blessing, Live againe : Christ shall live in THEE, in thy Image, and thou in HIM, thou and Christ shall become one ; he the *Body*, thou his *Member*.

† Gen. 22. 10.
Acts 3. 25.

241. It concerned God *not only* as to a Sacrifice, whereby his Anger should be appeased, that he let his Heart become Man, and let his Sonne be *Crucified* ; that so his will might be reconciled ; No, But it concerned him as to his *substance*, that in *Adam*, was become shut up in Death, that was it, his Sonne should make living againe.

242. For we believe a * *Resurrection of our Bodies*, which we had here ; it is Not, the *Earthly* Body, that is the Image, which shall live eternally, but, the *Heavenly*, which the Earthly Body *HERE* holdeth captive in Death.

243. But if Christ become born therein, then it is no more in Death, but liveth in Christ, and is *only* covered with the Earthly Body ; and therefore must Christ, when he dyed on the *Crosse* enter into Death, into the Anger of God.

244. The Love of God in Christ, went in the humane Soul into the first Principle, *vizt* into the source or *quality* of the Anger in the Fathers Nature, and kindled the fierce wrathfull Anger-source or Quality in the Soul with Gods Love and Meeknesse ; whence the Divine Light burnt forth again ; That was *† a Poyson to Death*, and a *Pestilence to Hell*, for Love and Anger are Contraries.

245. Now if Christ had not assumed Adams and Abrahams *Naturall* seede,

* NOTE.

What Body shall rise againe ; see vers. 3. 11. Rom. 8. 11.

† Heb. 2. 14.
See vers. 513.

seede, as the Libeller saith, how then is he † the Sonne of Man? Is he only a Seede come from Heaven? and hath assumed nothing from Man, but a humane covering to himself, so that he only dwelt in Man, without any property of the humane Essence; what would that availe my perished Soul?

† Math. 8. 20.
and in
Mark.
Luke.
John, in many
places.
Acts 7. 56.

246. Hath he not assumed the humane Nature to himself? then he is Not the Sonne of Man, or My Brother, as he calleth himself every where the Sonne of Man.

247. The Libeller saith, I will make Christ Naturall, Is he not become Naturall? then can he not be the Sonne of Man, also not the Seede of Woman, much lesse Abrahams Seede.

248. But that the suttile Libeller, will make the Virgin MARY super-naturall, and saith, shee was begotten or Extracted out of the Seede of God, e're Christ became conceived in her, and will thereby bring a strange seede therinto, which is not humane, that is very Hereticall and Antichristian, and he should doe well to smell into his own Bosom, before he condemneth others, and passeth his judgement upon them.

249. Is not Mary extracted or begotten of Joachim and Anna, also Naturally conceived and borne, as all the children of Adam; then let him demonstrate it, else his conceit will till then remaine untrue.

250. But if he say, if Mary were begotten of Joachim and Anna, then were Christ begotten of sinfull seed; as his high flowne Spirit, runneth on and supposeth; Then I say to him once for all, that he is altogether blinde in the Divine Mystery; and understandeth nothing thereof.

251. He speakes indeed of the High Blessing of Mary, but he draweth it to a strange Seede, out of which Mary was begotten or extracted: but he saith not with any ground what kinde of seede that was, whether it was barely the Spirit of God, or whether it was heavenly Substantiality, or the Seede in the Word, or was also somewhat of humane Essence.

252. For, the Humane Essence, is to Him throughout sinfull, he will not at all be born of Man, but of God, in like manner as if God in Christ had introduced a strange humanity: and he throughout explaines it so; He will only be born in Christ as the Dew of the Morning.

253. But Sir Libeller hearken! we will not be so evill as you are, we will readily of Good Will shew you the true Ground in the Mysterie, if you will not goe in that way, then goe aside; we have other Eyes then you have; Have you Art? then have we Light.

254. You are not our Judge, though you condemne me, I am a childe of God in Christ, and my seeing is proceeded from Gods seeing; Therefore I will from a Good heart shew you my open Face; though you are not able to apprehend, how Christ is become conceived and borne of

Humane

* Heb 4. 15.

*Humane Essence, * without Sinne; and you conclude throughout, that I speak of Christ, as if he were proceeded from sinfull seed, though all indeed is very groundlesly Judged, and your meaning standeth in Bebell.*

*Therefore observe my Confession of Faith,
and acknowledgement, as it follow-
eth Exactly.*

255.

God sayd to *Adam*: when he stood in Paradise; and lived in the Divine source or quality and substantiality: *What day thou eatest of the Tree of knowledge of Good and Evil, thou wilt dye the Death*; by Dying, he meaneth not only, the *Outward Body*, which with the Beginning of Sinne, first became *Living*.

256. For the *Outward Body*, fell not down instantly, when *Adam* transgressed the Commandment and Dyed; but he gat now the *Great Life*, and became *Lord*: before, he was weak or impotent, and the right Man potent or *Mighty*: he formerly came *behinde* and waited on the Image of God, and was a servant, but when the Soul introduced Earthly source or quality, then he was *Lord*; and the Image was shut up in Death.

257. The Spirit is the Life, the Flesh is not the Life, The heavenly Fleshes Life was Gods Spirit, and the Earthly Fleshes Life was this *Worlds Spirit*.

258. When the Earthly drew into the Heavenly, and took the Dominion, then the heavenly vanished or disappeared; for the Spirit of the heavenly, departed away out of the Earthlyness, into its Principle; then stood the Image which was out of the Divine Substantiality, in Death, not in the fierce wrath of the Death of the Anger; so that the heavenly Substantiality were become *kindled* in Gods Anger; but as a vanished disappeared Substance without source or quality, and *Life*.

259. For, that which is generated out of the Love, that receiveth no fierce wrath into it self: for the Lights Substantiality is water of Eternall Life; the water maketh no fierce wrath, but *quencheth* the Fires fierce wrath.

260. If now the heavenly Image or Substantiality, in *Adam* were taken out of the Heavenly *Limbus*, then surely its Originall Mother was the Water of the Eternall Life; which originateth from the Meekness or Desire of the Light of God: as the Water in the Deepe of this world, from the Meekness of the Sun's Light, Through *Venus's* Desire.

261. What fierce wrath or Anger then, would or could come into the heavenly Substantiality of the Holy Body in Adam? Also that Substantiality was not at all the Life it self; but the Spirit of God was the right Life in the *holy* Body.

262. But when the Spirit of God departed: then stood that Image, as dead, *without* Life; and the Soul lived, of the Earthly Fire-sewell, though indeed it is not *quite* Earthly Essence, yet that Earthly Essence is generated from the first Principle, wherein also the Soul standeth.

263. Therefore also the Soul *lusted* after that source or quality, there was given to the Soul a heavenly Body, of which it should Eat, and Not of BOTH Body's: It should let or put its Lust or longing and Imagination, *only* into the Heavenly, then would the Soul-Fire have had the *Earthly Body* in the Dark World, only *hanging* to it.

264. But when it would eat of Both, then came the *Dark Body* to have power or *strength*, and † Light, and ruled over the *right humane Body*: Thus *sinne* began in the Soul-Fire; for it became kindled with the fierce wrathfull Essence; and so now the Soul Fire burnt, in that very source or quality, and the Divine Light of the Soul, which shone in the meek heavenly Substantiality, *extinguished*.

† The outward Light of this world.

265. For in the Beginning, the right humane Essence of the Soul, was the sewell to its Life's burning, but afterwards the *Earthly Essence* was it: and that is now the *sinne* and the Opposite Will, and the Soul hath no Image or Body, which remaineth Eternally, unlesse it be through Christ Regenerated out of its first Substantiality, through the Death of Christ.

266. Therefore it is, that many kindes of *Figures* appeare in the Souls Image in the inward; all according to what its *desire* is to a Substance, as, the Image of wilde Beasts, also Serpents and Toads; In whatsoever Essence and Will, the Souls-Fire *liveth* and burneth, according to that Essence is also, the FIAT in the Will-Spirit, and it Imageth or frameth such an Image: so now, when the outward Body deceaseth, then standeth that Image, thus, in such a forme and source or quality.

267. In the Time of the Earthly Life, it may *alter its will*, and then also its *fiat* altereth the *Figure*, but after the Dying of the Body, it hath nothing more, wherein it can alter its Will; as is to be scene by the Devills.

268. Therefore sayd Christ, * *Ye must become borne anew, through Water and the Holy Spirit, or ye cannot see the Kingdoms of God*; understand out of Gods Water, out of the water of the first right Image, wherein the Holy Spirit dwelleth, in which *Christ* is become conceived and born.

* Joh. 3. 5.

269. That Water, hath not taken sinne into its Essence, for, that *cannot* be: for that which is out of or from Gods meeknesse, becometh *not kindled* in the fierce wrath of God, but is as an impotency or weaknesse shut up in Death, *viz:* in the stillnesse, in the *still* nothing.

270. Adam lost the Life, understand, the right Divine Life of his Noble Image, and that hath *Christ* brought again, he hath generated that Image out of Death againe, the living Word, out of Gods Heart, is entered into the Image shut up in Death, and hath *assumed* or taken, *THAT Essence*, to himself, and become a true Man, such a Man, to whom the *outward Body only hung*: which stood swallowed up in the right Image, but in the outward World, manifest.

271. He hath also therewith put on againe to the Soul, the *holy Body*, viz: the Innocent or Immaculate; and into that holy Body, hath taken a *humane Soul*, out of *Mary's* Soules Essence-seede; therefore must *† Christ* afterwards *be Tempted*, and *want* the outward food for *Forty Dayes*.

† Math. 4. 1, 2.

Mark 1. 12.

Luk. 4. 1, 2.

272. For the Soul must be tempted, to try, whether now in that *holy Body* it would Eate of Gods Substance, and satiate it self, and therefore it was permitted to the Devill, to Tempt the Soul.

* The Devill.

273. Seeing he *Excused himself, that he could not stand, because the *Matrix* of the fierce wrathfull Nature had drawn him too hard, therefore now he should tempt, and try it, with *THIS Man*, as he had also tempted and tryed it, with *Adam*, and overcame him.

† Math. 4. 8.

Luke 4. 5, 6.

274. Therefore God sent another or second *Adam*, and set him upon the Kingly Throne which he had, there he should tempt or try with him, whether he could also give him a Fall: *† He now set before him, the Glory of this outward World*, viz: the outward Eating or foode.

* Math. 4. 3.

Luke 4. 31.

275. And though indeed that was not at hand, therefore, that he should with his Noble Image and *Divine strength*, goe into the outward, and *command *Stones to become bread*, to try whether he could bring it to that, that the Noble Image might yet become captivated and shut up in Death.

† Math. 4. 6.

Luke 4. 9.

276. And then he set before him, the Great power and authority he had, he should with the Divine Omnipotency in the outward kingdom, *† flie from the Temple*, to try whether he might introduce him into the outward Lust, so that Gods Love Spirit might depart from *this Image*, whereas the Deity was only humble and Lowly, he would introduce him into Pride.

277. Thirdly, he set before him, the Dominion of the Outward world; he should be a *Lord in the Third Principle*, that he would let him only be a Lord in the Inward, should fall downe and pray unto him or *worship him*.

273. For the Devill had to doe about the Kingly Seate, that this Man was to possesse: Therefore it was permitted to him, viz: to the Devill, to Tempt HIM, so that if he stood, the Devill should remaine a *Lyer*, and his Judgement be upon his own Lying Mouth or Tongue.

The Conception and Becoming Man or Incarnation of Jesus Christ, is with its Circumstances as followeth.

279.

WHEN the Divine Image in Adam was vanished or disappeared, Then God pittied it, and would that this Image might be helped againe, and Promised to Adam and Eve, the Crusher of the Serpent, viz: the Word and Power of the Deity, that should take the Womans seede, understand, the disappeared Images Essence, into it self, and therewith destroy, the sting of the Devill and the Anger of God, in the Soul.

280. That very Promised Word, stood neverthelesse presented to the Noble Image, now shut up in Death, and desired its former dwelling house of its similitude for a Delightfull habitation.

281. But by or with the Promise, it hath set it self before the Soul againe, in the Light of the Life of the Soul; and set a Limit or Mark thereto, whereby it would againe enter into the in Death inclosed right humane Essence; and awaken the Life from Death.

282. That Limit or Mark, was set in Mary the Virgin: and became blessed in the Word of Promise in Paradise; and stood as a Center or * Limit of the Humanity.

283. Gods Heart had promised and espoused or united it self: in that Limit or Mark, That Limit or Mark became adorned, with the highly precious Virgin of the wisdom of God, viz: with the Looking-Glasse or Eye of the Holy Spirit; indeed not with any strange thing, but with the first Life, understand, the Divine, of the Noble Image in Adam, from which Adams Soul went forth into the Spirit of this outward world, ~~and~~ into the source or quality of the Starres and Elements, whose Center, is the Abyss of the first Principle.

284. This blessed Limit or Mark, was promised to the Fathers, viz: to Adam, Abraham, David, and Sivers, O, how have the Prophets delighted and rejoyced at this Limit or Mark! the sacrifices of the Jewes were a Type of this Limit or Mark.

285. For, when Adam had lost the pure and faire Image, understand, the power of the Heart of God, which stood in his body of the Heavenly Substantiality, as a Center of the Deity; then stood the Soul barely in the Fathers Property, understand, the Eternall Nature, which without the Light of God is a fieres wrathfull, and Consuming fire.

286. For the Soul is out of that Center; viz: out of the Eternall Nature of the Father; and therefore was that Soul in Israel lead so long a while, even unto the Limit or Mark in the Fathers Nature.

* Or Mark to the humanity.

† Exod. 19. 16. 287. The † *Law* on Mount Sinai, was given in Fire and Thunder in the Fathers Nature, and *Moses* was also called in the * *Bush* by the * Exod. 3. 2. *Fire-flame* in the Fathers Nature.

Acts 7. 30.

288. And Christ also sayd thus when he came in the Flesh, *Father, the Men were thine, and thou hast given them to ME, and I give them Eternall Life.*

289. That highly blessed Limit or Mark, stood in the Grace Covenant of the *Sacrifices* with or in Israel; The *Sacrifices* were a Signe or Type of the Limit, which God set before them; and *Israel* became in the *Sacrifices* through the Limit or Mark *ransomed* from sinne.

290. Israel offered Sacrifice with the *bloud of Beasts*, that, Gods Imagination looked upon, through the Limit or Mark of his Covenant; since Man was become *Earthly*, therefore God set the Limit or Mark before himself, for a Covenant of Grace, that his Imagination might not enter into the Earthly source or quality, and that his anger-Fire might not be *awakened*, with Mans Earthlineffe and Sinne, and so he devoure them, as was done by *Eliab*.

291. The *Circumcision* of the Jewes was also this, that Israel must shed its *Bloud*, and; that, Gods Imagination looked on, through the Limit or Mark of his Covenant: For Christ should destroy Death with the shedding of his *bloud*: It should fall into the Anger of God, viz: into the Souls Fire, and *quench* the *kindled* Fire of God.

292. Therefore now God Imaged or represented to himself in the Covenant, the *bloud-shedding* of Christ, and quenched with this *Imagination*, the fierce wrath in the Soul: and through THAT, became Israel saved, such as with earnest sincerity have set or put their Will and Imagination into the Covenant, they have received or conceived the *power* of the Limit or Mark in the Covenant, viz: in Gods representing.

293. For in God, that which is done and past, and that which is to come is all one; And therefore was the New Regeneration out of Christ reckoned or *imputed* to the Children of the Covenant, as if they stood already in the New Body of Christ, as if Christ had already drowned the Anger with his *bloud-shedding*, and that the Life were already become Generated out of Death againe.

294. For that very Life out of the Limit or Mark, stood in Gods Imagination: and with the Promise in Paradise it set it self therein, that very Life was Promised to *Abraham*, that it should be awakened againe in his seed: Not in a strange seed, as the Libeller conceiteth, but in the *seed of the Noble Image*, which out of the Heavenly Substantiality, out of the Second Principle, was *together* given to *Adam*, for a Body.

295. And yet, with the Entrance of the Soul into the Earthlyneffe, was become *shut up* in the still Death, as in the Nothing; and that should againe sprout out of Death, and therein rise againe and be borne, *A New Man*, † in holiness, innocency, and Righteous-

† Eph. 4. 24.

ness:

I. Ap. *How the Life should awaken again in Abrahams seed. Part. II.*

ness: it should againe be put on to the Soul.

296. Understand it highly and aright: The Life of God in the Covenant of the Limit or Mark, which in *Mary* assumed the humanity, that very Life must from *Christ* enter into us, understand into our disappeared Image shut up in Death; That is the *Graine*, that is sown, into the Dead disappeared Substantiality, that, draweth that humane Essence again to it, and becometh again the *Life* of that Image.

297. Thus the Noble * *Lilly Twig* or Branch, groweth up; which first is small as a *Graine of Mustard-seed*, as *Christ* saith, and afterwards becometh as large as a † *Bay Tree*; That is the True New Regeneration out of *Christ*.

* Note the New Regeneration.

† *Layber-Baum.*

* *Wildome:*

298. My *Libeller*; put you other *Eyes* into your * *Bride*; and look upon the Old Testament and the Covenant of Promise, with or as to *Adam* and *Abraham*, rightly, doe not imitt the Scripture; and drag it not about by the Haire of the head, in a strange understanding: Your Meaning or Opinion, *Obscureth*, the Noble *Lilly* or Branch, which now should sprout or Grow out of the Mother, or *Roote*; much more, then it doth serve, to the promoting of its growth.

299. If you would Judge in this *Mystery*, then must you be born againe in *Christ*, you must see out of *Christs Eyes*, if you would apprehend the Great *Mystery* *Mysterium Magnum*, but if you were born of *Christ*, then you would not be a † *Mote Judger*, but a loving Brother.

† *Math. 7. 3.*

Luk. 6. 41.

* *Luk. 6. 37.*

300. *Christ* bids you * *not condemne*, but meekly to converse and friendly *Instruct*, not to wrangle, or scoffe, or pronounce Men to be in the Jawes of the *Deuill*: My friend, you are yet very blinde concerning the kingdome of *Christ*: I will rightly shew you the Doore of the *Becoming Man* or *Incarnation* of *Christ*; as it is given to me from the *Grace* of God in the Love of *Christ*.

301. Not through my understanding, but in my resignation in *Christ*, from *Christs Spirit*; From *Christs Spirit* have I conceived or received the knowledge, the Great, *Mystery*; *Mysterium Magnum*, I have not studied in your Schoole, I have knowne nothing of that, neither have I sought it in that way, I sought only Gods *Heart*, and more is come to me then I sought or understood.

302. Therefore if you would be a brother in *Christ*, put your *Bucks-hornes* off, and then we may see one another with right *Eyes*, and a modest Mind, and instruct one another in the *Faith* of God.

303. Such *Swiftnesse* and *Scorne*; is *Babel*, the Mother of *Tyranny*, and Great *spirituall* whoredom, whence *Warres* and *Strife* is arisen at all times: your *Libell* is, only a *Bloudy* provocation, and a scoffing, an unseemly puffed up *Pride*, a *Cainish* property; goe out from it; if you would see the richly Amiable countenance of *Christ* in the Holy Ternary, in *Ternario Sancto*; if you would see, the *Wonder-Branch* of the hidden *LILLY*, which at present Sprouteth out of the *Roote* of the Tree.

304 If you would grow and sprout, with the Noble *Lilly* Branch, out of the *Old Tree*, you must bring an humble Heart: and so you must stand in the Becoming Man or Incarnation of Christ; if you would grow spring or sprout and *speak* out of or from God.

† Joh. 1. 18. 305. For None know any thing of God, but only the Spirit of Christ which is in God, † *the Sonne in the Bosome of the Father*, searcheth out in our spirit even the Depths of the Deity; Our spirit must stand in the Spirit of Christ, if we would *understand* the Divine Myserie.

306. It is not enough, for Men to put together or *collect* a heap of Scripture *Texts*, and Make an Opinion and Meaning out of them, no, my Friend, Opinion doth it *not*; but the Living Word, where the Heart *experienceth* the certainty, therein Consisteth Faith in the Holy Spirit.

307. In Opinions there is meere *Doubting*, whether it be right or not, Out of Opinions is the *Antichrist* Generated: If we would speak of God, then we must speak from or out of *the Spirit of Christ*, which alone knoweth what God is, or else we are very *Lyars*.

308. *Christ's* Spirit must speak out of us, of the Divine Myserie, else we speak out of the *Babel* of Confusion: Christ, is in our right humane Essence, understand, in *Adams* Essence, become *Man*; not in the Essence of the Starres and Elements, but in the Essence of the **One* Element, through which before the fall, Paradise grew or sprouted in Adam.

*The one Eternall Element.

† Luke 1. 26. to the 31.

309. † *When the Angel Gabriel came to Mary, he Saluted her, and sayd; Haile, Graciously Amiable, the Lord is with Thee, Thou blessed of all Women, thou shalt be impregnate in thy Body, and beare a sonne, whose name thou shalt call JESUS.*

310. Here it hath not that understanding, as the Libeller Explaines it, *that Mary was borne out of God before-hand, Ere Christ in her became Man*, No, **Christ is the first from the Dead*, he first kindled the Life in Death, only the Limit or Mark, stood in *Mary*; that was the Blessing; For, in the Limit or Mark, was the Living Word, and the Spirit of God; Surrounded and Cloathed, with the Noble Virgin of the Wisdome of God, in the Divine Substantiality.

* Acts 26. 23.

311. When the Angel sayd, thou shalt be impregnate in thy Body, And shee, the Virgin *Mary*, thereupon said: † *Behold, I am the Maid-servant of the Lord; be it done unto me as thou hast said*; then the Life in the Limit or Mark of the Covenant, viz: the Heart of God, moved in **Maryes in Death included Essence*: That word was cloathed or surrounded with divine Substantiality, out of the Water of Eternall Life, generated out of the Meeknesse of the Light of the Majesty of God.

† Luk. 1. 38.

* NOTE.

What was Quickened that shall arise againe; as vers. 242.

312. And in *that* Substantiality, was the *Tincture* out of the Fire and Light of God, which is the Glance or Lustre and Ornament of the Substantiality.

313. And in the Tincture, was the Chast Modest *Eye* of the wisdom of God, and the Wisdom is the Holy Spirits *Corporeity*, wherein he dwelleth: It is his Eternall *Looking-Glasse*; wherein he hath discovered or discerned the Great *Wonders*, from Eternity.

314. And the Holy Spirit is gone forth or proceeded from the Word, viz: out of the *Center* or Heart of God, forth from the Father, viz: out of the *Fire* through the *Light into the Majesty*, into the Essence of the Paradisicall and Angelicall World; understand, into that Essence, or into the Pure Element, viz: into the *Substantiality* of the Heavenly *Corporeity*.

315. This very Substantiality or Corporeity, as is now mentioned, was Christs heavenly Flesh and Bloud: For the Noble Tincture maketh the *Water* out of the Majesty, [turne] into Spirituall Bloud.

316. That very Substantiality, which was in the Covenant, wherein the Promised Word of God, stood, is *Entered* into *Maries* Substantiality, viz: into the *in Death inclosed* Substantiality, and is become a Body, and hath made that which was shut up, *living* againe: The divine and heavenly Paradisicall Substantiality in the Covenant, and *Maries* Substantiality, is become ONE thing; the Life sprouted or grew in Death.

317. Therefore is Christ become our Life and Spirit, also our Flesh and Bloud, and therefore he giveth us, understand, our *Souls-Fire*, his heavenly Body and Bloud, to eate and to drink: Our Soul, hath with the Divine Substantialities *Entrance*, againe gotten heavenly flesh for its Fire-Life: it burneth againe in the divine source or quality, out of the Love-Substantiality.

318. The Holy Tincture according to the *divine* Fires Property, belongeth to the Soul, and the Waters property, viz: the *Lights* Meeknesse, belongeth to the Body, the Body is alwayes *under* or beneath the Soul.

319. For, the Soul is out of the Eternall Nature-Fire, it is the Principle between the Dark and Light World: it hath the *Center* of the Fire-World in it self.

320. And the Substantiality is out of the *Center* of the Light-world, in the Divine desire, it cometh to a Substance, for it is the Substance of the Desire, the Desire is *† Spirit*, and that which is comprehended in the Desire, is the *Substance* of the Desire.

321. And what can the desire comprehend, other, then it self, that is, the Meeknesse of the Light, that is, a *sinking downe* of the Love and Meeknesse towards the Fire-Spirit that riseth up: That, the Fire-Spirit continually comprehendeth in its desire, and consumeth it, that is,

† NOTE.

II. Part. Gods Substantiality hath been from Eternity. Apol. I. it bringeth it through the sharpnesse of the Father, and there it goeth through death againe forth into the *Liberty*, and maketh the source or quality of the divine World, for the Spirit of God, is understood therein.

322. Not that there is a dying or Death therein, but the Fire-source or quality, is accounted for a Death, for the Roote of the Fire, is the Dark World with its sterne formes to the Fire-Nature: As in the Book of the *Six Points* of the Great Myserie, is expressly mentioned at Large.

323. Now understand the sence, aright: Gods Substantiality, hath been from Eternity, it is unmeasurable, and unfathomable, it is every where all over, wheresoever a Man can say here is God, there is also the *Divine Substantiality*, yet not in the Outward World in the *Third Principle*; but in the Heavenly in the *Second Principle*.

* Joh. 3. 13.

324. Therefore said Christ, *John 3. 13.* * *None goeth to Heaven but the sonne of Man which is come from Heaven, and which is in Heaven;* his divine Substantiality was in Heaven, and yet it was come into the Humanity, and the Humanity, is without him, dead, in Adam.

† Gen. 28. 12.

325. Now, would any goe into Heaven, they must then have his substance on them; He is † *the Ladder that Jacob saw, which with one End reached to Heaven, and with the other End in the Humanity.*

326. A Man is to understand it thus, that the Body of Christ, understand, the † *Corporeity* of the divine Substantiality, which hath revealed or manifested it self in the Corporized Substantiality of the Humanity in *Mary*, * *Greater then ALL.*

* Joh. 10. 29, 30.

327. The divine Substantiality is not totally gone into the Creaturely Image, that cannot be; for it is unmeasurable, Only it hath revealed or manifested it self, in the humane Substantiality in the *Created Image*, in the *Becoming Man* or *Incarnation* of Christ; and kindled the humane, and given its Life, understand, into *Adam's Image*, which also was in *Mary*; and in all *Men*.

Question.

328. Now it may be asked: What kinde of Person was *Mary*: being the Limit of Gods Covenant stood in her? Or, how did CHRIST get Body and Soul in *Her*, and yet remained what he was from Eternity?

Answer.

329. *Mary* was, First, a Bodily Issue and Daughter of *Eve* the Mother of us all, and of her right Mother *Anna*, and of her right Father *Joachim*: no immaculate pure virgin, understand, according to the outward World, for the Anger of God stuck also in her, and *shee* is redeemed or reconciled through the Bloud of Christ.

330. And according to the *Second Principle*, her Image stood also shew up in Death; But the Limit or Mark stood in her, understand, in her Image, but undiscernably and unperceivably; in that way and manner, as God is in all, and the Thing knoweth nothing of him:

for

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for God dwelleth not in the Thing, he *possesseth* Nothing, but only himself: Thus was the Limit or Mark in *Mary*; and Gods Promise in the Word of Life, was in the Limit or Mark, yet not dwelling in *Mary*, but in it self.

331. God had never according to his Heart, moved himself, from Eternity, and when once he moved himself in *Mary* in the Limit or Mark, then *Mary* became highly *blessed*; and in the Blessing impregnate with the Saviour: For the Life came into Death, into the, in Death inclosed, Essence.

332. Now yet the Seed of Man qualified or operated with the Body, and now when the divine Life came into the Essence of the Seed of *Mary*, then *her* whole Body, viz: the *Images* Body, according to the Second Principle, became Highly Blessed, And in this *new Wonderful Entrance* and Moving of God, was brought to Life, so that her Essence became living, and the Tincture of her Bloud became kindled with the Divine Tincture, understand, the Seeds Tincture, which qualifyeth or *mixeth* with the whole Body.

333. But the outward Kingdome of this World, was not at this time broken off from *Mary*, that held her still captive, SHEE must through Dying, through her Sons Death, enter into the Eternall Life:

334. Her Body indeed, did not vanish or fall away, for it was in the Middle, in the Blessing, only the *Earthly* source or quality must break or corrupt in her, and all *Adam's* Children must enter through One and the same Entrance into Life, viz: through the Dying of *Christ*: when *Christ* quenched the Soul-Fire on the Crosse in Death, then also *Marys* Soul-Fire became quenched, that is, rightly kindled in the Light of the *Majesty*.

335. The outward Body remained to be a Covering before it, so long as it stood in the source or quality of the Stars and Elements: Through Dying, the outward Substance of the source or quality, becometh broken off, and then the Image of God appeareth or *shineth*.

336. Understand it right; *Christ* had in *Mary* assumed all the *Three Principles* on to himself, but in Divine Order or Ordinance, not mixed, as *Adam* did, who introduced the outward Kingdome through the *Imagination* into the Inward: into the Soul-Fire, whence the Light extinguished.

337. He had on himself, that is on to the Limit or Mark of the Living Covenant, assumed, on to the Living Substantiality, the Souls Essence, viz: the *first* Principle, and then the Essence of the Image, of the Second Principle; and then the outward Kingdome, the *Third* Principle; for he should be Lord of All.

338. He became after the End of *Four Months*, a living Soul, which now stood in the Image; but the Deity was in the Image the *Center*, which neither receives Addition or Diminution: the

4 mo.

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the Divine Substantiality *also*, receives neither Addition nor Diminution; it becometh neither lesse nor bigger, only it hath manifested or revealed it self in the Humane Image, and generated it to Life.

339. Thus in *Maryes* Conception in her Seed a Living Essence arose, *no more* shut up in Death, *not* a sinfull One; for where Gods Light shineth forth, *there* is no sin within: Sin originateth in that place, where Gods Light shineth *Not*; but where it shineth, there is meer Love and Meeknesse.

340. The Heart of God was the *Center*, in the Person of Christ; the Essences were with the Moving of the Deity, *sanctified* and Enlightened; understand according to the *Second Principle*: for the Divine and humane Essence became Flesh and Bloud, and became a Man, One only Person.

* Phil. 2. 7. 341. The outward Kingdome *hung* to the inward, but the inward had now in this Person the *Dominion*, the outward was *Servant*; therefore saith the Scripture, * *he took upon him the Forme of a Servant*, that he might release us from Servitude, or Bondage.

342. Thus, I say, *What* Christ is according to our humane Image, and according to the Soul; therein he is a Creature, like us, *assumed* from us; but what he is according to the Deity, and according to the Divine Substantiality, with that he is *above* Nature, and higher then the Heaven, and is *as to that*, *no* Creature, but GOD himself.

343. But his Divine Substance is *IN* his Creature, *viz:* in the Humanity, *manifest*: he is according to the Humanity, such a person as Adam was before his Imagination and Fall; he is the second Adam.

344. The *First* Adam should possesse the Kingly Scate, but seeing he stood not; therefore God generated to himself another or *second* Adam out of the *First*: Now if he had *not* been Naturall, then he had been unlike the first Image, also he had not been the Sonne of Man; as the Libeller *supposeth*.

345. Had he not had a Naturall Soul, then he had not in the Person, had all the Three Principles: What should he then have committed into the Hands of his Father at that present when he dyed, on the Crosse, or what had suffered on the Tree of the Crosse, if he had *not* been Naturall.

+ Luke 24. 39. 346. When he was risen from the Dead, he shewed himself to his Disciples, and said, + *Behold me*; a Spirit hath not Flesh and Bones as ye see me have: Why then doth the Libeller say that it is I that would make Christ according to his holy immaculate humanity, Naturall: I am *not* the *first* that make him Naturall: He is my Brother, and the sonne of Man, therefore he must needs be Naturall, yes the very Angels are Naturall.

347. But That he saith: I have written: *that he became a Man in the Wilde; viz: in the Outward Birth;*
that

that is NOT true : The Text in my writing saith thus ; and *he wrestled in his humane Body in the Power of the Light, in the wilde Nature, Hath he not, in Hell and on the Tree of the Crosse, wrestled with Gods Anger ? Hath he not Dyed and taken away from our Wilde Nature, * the sting of Death ?*

* Joh. 15. 55.

348. The Libeller saith ; Christ is not from Adam's Naturall Seed, if that were true ; then he is not the sonne of Man ; then hath not God assumed the humanity Naturally : the Word is indeed become Flesh ; and is it not become Flesh in the Humanity ? Then let the Libeller Tell me how Christ came to be the sonne of Man ; or where remains our Salvation or Redemption, the *Resurrection of our Flesh ?*

349. Is Christ not in our Flesh ; then he will not awaken or raise us up : What doth his *Wounds* help me if they are in *strange Flesh ?* Hath not the blinde Libeller seen ; that in my whole Book I have distinguished the Earthly and the Heavenly Man ? What need he mix himself in the Magick understanding, and find fault with that of which he hath no knowledge understanding or Ground : let him read my Book of the becoming Man or *Incarnation of Christ*, he would find more then *he can fathom.*

350. But that he will say ; that Christ is become Man in the promised Seed, and Not in *Adam's* and *Abraham's* ; What is that Seed ? You see that very Promised Seed hath breathed it self into the Humanity, and God and Man is become ONE Person.

351. He saith, Christ, viz: the Eternall Word, hath assumed the Seed of the pure holy Virgin, Elected to it from Eternity, which dyed away from Nature, and was totally blessed in God : viz: the fore-mentioned Seed of *Abraham* : Tell me Libeller ; *Who* is that Virgin that hath dyed away from Nature : then she must be a Monster without a Soul, without Flesh and Blood, and No *Man-kind.*

352. What need God assume to himself heavenly Seed into his Substance ? was not his Substance for certain on him from Eternity : What doth that help us ? But that he is Entered into our humanity and awakened or raised up, our in Death inclosed Seed, and make it Living againe ; *that I rejoyce at, that I may truly say ; that my Flesh* † *smeth at the Right hand, in the Power of God.*

† Luk. 22. 69.

353. If Christ hath assumed to himself, any other Seed then my Inward Man is, *how* then can my inward Man Eat his Flesh and Drink his Blood ?

354. Sir Libeller, *Erre not, God will not suffer himself nor his children to be mocked* : we suppose easily, that you are altogether blind still in the Mystery of God ; you know nothing of the inward Man ; much

lesse of the New Regeneration : learne first rightly to understand the Principles ; and the Center of Nature, before you Judge : you will needs be one taught of God or Learned in God, and yet know not one Letter in THAT Schoole.

355. By, Nature, you understand, *only*, the outward Kingdome : what kinde of Nature then hath the *Soul* ? I suppose here your Art will know nothing of it : you know Nothing of the inward Man, which is the *similitude* of God : and yet will Judge : you understand not what God is : and yet you will Judge Gods Children : you are justly to be condemned in *this*.

356. You bring places of Scripture, and understand *them not* ; and besides you expound my sence and Mind altogether falsly : Who hath called you, that *you* should explaine my obscure deep hidden Writing ? I had written as a young child in the Mystery of God ; when I was first come into that Schoole, and hung still to the A.B.C. : come you or any other to *this* Dance, and you will well see, whether you can be *instantly* a Doctor or no.

357. Such a *foolish understanding* as you impute to me, I would scarce look for in a Cow : have a care and consider, how you will be able to answer it in the presence of God : If your *Fition*, should prevaile, then instantly would *another Antichrist* be generated or born.

358. You come marching on with a *twofold* Seed in *Adam*, one must be *Christs* Seed and the other *Adams Naturall* Seed, and found the *Election* of God upon it ; but you look upon this Mystery, as a Cow looketh upon a New Barne Door ; you understand nothing of it ; you can *not* explaine, and set it downe with any ground, what the Seed of the Noble Image is, and yet you will Judge.

359. Indeed, thou layest a *snare* before Mens Souls, especially the dejected sad sorrowfull Tempted Souls, so that many a one thinketh thus, with himself, saying *who knowes* whether I be begotten or extracted out of a right Seed, out of Christ ; especially when he feelth the Assaults of Temptation : then he should seek comfort, in *this* Libell.

360. You say, the Gracious *Election* is a great Comfort to the children of Christ, when they *feele* Gods Grace in them ; viz: the Womans Seed ; but where shall he rest that is Assaulted and Tempted by the Devil ? he may well in *your* writings despaire ; he would think continually, he were out of or from *Adams* Seed, and that God will none of him.

361. If you will speak so of the Grace-Election, then you must *not* leave out the Love of God, which willeth not the Evil ; you should

* Joh. 17. 5. 6. *joyne* with it that which Christ saith, * Father, the Men were thine, and

† Joh. 10. 28. *thou hast given them to Me*, † and I give them the Eternall Life : Also

* Joh. 17. 24. * Father, I will that those whom thou hast given Me, be where I am :

† Luk. 5. 32. Also † I am come to call the sinners to repentance, and not the Righteous ;

* there

* *there is in Heaven among the Angels of God, more Joy at one sinner that* * Luk. 15. 7. *Repenteth, then at Ninety-nine righteous, that need no Repentance: And*
 † *As true as I live, saith the Lord, I will not the Death of a sinner, but* † Ezek. 33. 11. *that he turns and live.*

362. If you will prove any thing with *Cain* and *Abel*, with *Isaac* and *Ishmael*, also with *Esau* and *Jacob*; then learne first to understand the *Three Principles*, what the drawing to Good and to Evil is, reject not Nature, learne first to distinguish the *Eternall Nature*, from the *beginning inceptive Nature*; else you will but lay a snare upon the Bodies and Souls of your Disciples or Schollers, and will but tumble or Grope in the Dark in meer doubting.

363. You will build high, and yet a Man can find no sufficient ground in all your writing: It is as to the Mystery but a fighting with a shadow: Tell me, if you be a Master, and have an enlightened Mind and Thoughts, as you suppose; What are the *Two Seeds* in *Adam*, out of one of which *Cain*, out of the other *Abel* is generated or borne: Is that the Predestinate Purpose of God, as you conceit it? then demonstrate it.

364. You must understand the *Birth* or *Geniture*, of the Holy Trinity, if you will Judge thereof; also, the understanding of the *Dark World*; also of the *fierce Wrath*, and of the *Love* of God, what God is in Love and Anger; what a Devill or an Angel is, and how he came to be a Devill.

365. Also, you must understand the *Mysterie* of the *Divine wildome*; Especially you must understand, how the *Deare Name* of God *Originateth* from Eternity; How the *Nothing* becometh introduced into Nature, so that out of the *Nothing*, a source or *quality* cometh to be; If you understand not *THESE* things, then stay with your conceits at home; read my Book of the *Threesfold Life of Man*: and you will see with other Eyes.

366. Christ saith, *You must be borne anew; through Water and the Holy Spirit, else you cannot see the Kingdom of God*: He saith, *YOU*, not a stranger, *YOUR SELF*!

367. There doth not come another strange Creature into us when we become born out of Christ; but, when we put our whole desire, into God, into the becoming Man or Incarnation of Christ, into his suffering and Dying: and become sorry for our sinnes and desire Gods Mercy in Christ; then our Souls Will-Spirit goeth forth from sinne and Evil or Malice, and entereth into the becoming Man or Incarnation of Christ; viz: into the Heavenly Substantiality, which is * greater *
 then all: and there the Will-Spirit cometh before the Center, viz: before the Heart of God.

368. That Heart of God is *desirous* of the Humanity, and that graspeth with its desire into the Will-Spirit, after the Humanity, and thus the Will-Spirit receiveth the Power of the Center, viz: a Sparkle of the Divine Power.

NOTE.

369. And that Sparkle, hath on it self the Divine Substantiality, viz: the Water of the Eternall Life, out of the *Majesty* of God, and *therein*, the Wisdome with the Heavenly *Tinſure*: this the Will-Spirit which is become generated out of the Soul, bringeth againe with great Joy, into the Souls-Fire.

370. And when the Soul-Fire, tasteth the sweet Love and Meeknesse in it self, in its own Essence, then the *Essence* is so very vehemently terrified, that it appeareth overcome, as it were dead, and loseth its *Fiery* right, and the Fiery Essence falleth into the Meeknesse of the Love, viz: into the *Liberty* of God, without besides or beyond Nature, and yeeldeth it self captive to the Meeknesse, viz: to the Lights property; and is as if it were of the Fiery property, and yet were not of it: this is a terrour of Great Joy, and the Aspect of God, in the Divine Power, whence Body and Soul doe tremble for Joy.

371. For thus the Soulish Fire becometh put out of, the Earnest severe *paine* of the fierce wrath of God, of the Eternall Fires Essence and property, into another source or quality: viz: into a *Love-Desire*: for the Light of God kindleth it self in the Souls-Fire; for when the Meeknesse and Love-Desire cometh into the *Magick* Souls-Fire, then the Love and Meeknesse *feeleth* the Great Life, out of the Fathers Nature.

372. For, the Meeknesse is a *Sinking* downe, it is the Water-Spirit, and without the Great Life, is as it were dead, in comparison of the Fire, but when it cometh into the Fire, it becometh *as vehemently* terrified, as the Fire in it, and the terrour is the kindling of its Life and of the Light.

373. Seeing then the Soul in the beginning of its Creation, was clothed and adorned with this Heavenly Substantiality; and it was the Souls right *inward* Body, and that the Soul, in *Adam* is gone forth, with its Imagination, away from this Substantiality; whence that Substantiality is againe become *shut up* in Death, viz: in the still Nothing.

374. And it, the Soul, is entered with its Imagination into the *Earthly* Kingdome, viz: into the Substantiality of its Root: and nevertheless, that very first Image, which became shut up in Death, viz: in the inability *without the Life*, yet *hangeth* to the Soul: but without its apprehension or understanding.

375. Therefore now, when the Light of the Soul becometh kindled againe, and the heavenly Substantiality out of Gods Majesty receiveth the Life: viz: the Light in the Soul; then the *dead* Substantiality becometh Living againe in the Lights power; and becometh, together with the now new *introduced* Substantiality, one Substantiality, one spirituall Body, for it is of one only Essence, and here Death riseth up in Christ, here God and the Inward Man become one Person.

376. Understand it aright: This new Light-Life, is *Christ*: He first intro-

introduced it againe into the Soul, and our right humanity, so that God and Man is ONE: Now we must follow after God, we must put our Imagination into him: for he hath put *his* into Us, and then we become impregnate with the Saviour; we become new-borne in his Limit or Mark, that God set in Paradise; wherein he is become Man: Death riseth up again in that very Limit or Mark: we must be true Members of Christ, if we would see God.

377. When the Water, or the Water-source or quality out of the Meeknesse of God, cometh into the Souls-Fire, so that the Light kindleth it self, then is the Noble *Tincture* already generated out of the Water in the Fire, which is the Glance or Lustre and Ornament of Heaven, as a Paradisicall Delight or Pleasantnesse, in which the Substantiality of God shineth or appeareth; and therein the Holy Spirit, and in the Spirit, the *Divine Center*, viz: the Power or Heart of God, and in the Heart of God the *Mysterie*, viz: the Principle or the Father; viz: the Fire-World; and in the Fire-World, the *Dark World*; and in the Dark World this outward World, together with the Starres and Elements.

378. Thus ALL goeth out of ONE fountain-Spring, but the Heart of God is the *Center* of All Substances, or of Every thing: It is all Magickall, and in the Magick-Desire standeth the *Substance* according to each Worlds property, and according to the desire of each of them: for the Desire maketh Substance, according to the *Desires* property, therefore is the Fire the strongest, and the Light the Mightiest in the Power; the Fire giveth Life, and the Light giveth power and understanding.

379. Understand it aright; The Dark World is the *Center* of this outward World: The Dark World hath the formes to Nature, viz: the Great Magick Desire; wherein the source or Torment and Anguish generateth it self; It is the wheele to the Fire-Life, with its Formes, and hath in it self, the strong *Magia* of the Desire: It labour-eth in its own forme till to the Fire; and there its Principle *shuts up it self.

*Schleussee-
sch.

380. For, in the Fire, existeth the great Life, and another source or quality, and also another Principle, viz: the Light, with the quality or source of Meeknesse: whereas in the Dark World, there is only Anguish and a meere hunger Desire; The Light holdeth the Dark World captive: In these TWO now standeth the *Drawing* to Good and to Evill: my Sir Libeller.

381. The Light or the Power of the Light is a desire; and willet to have the Noble Image according to Gods similitude; for it is created to the Light World: so also the Dark World, viz: the *Desiring* of the fierce Wrath, willet to have it: for Man hath all the Three Worlds in himself, and there is a great Strife in Man: to which of these now he uniteth or giveth up himself with his Desire and Willing; that get-
teth.

* Rom. 8. 18. teth the Dominion in him; as the Apostle saith, * To which you give your self in Obedience, you are servant of that; either of sinne unto Death, or of Obedience unto Righteousness.

382. Each world standeth hidden in the other; for Each dwelleth only and barely in it self, neither possesseth the other in the source or quality thereof; as you see it in Light and Darknesse, how the Darknesse dwelleth in the Light, and is not manifest in the shining of the Light: but if the Light departeth or Extinguisheth, then the Darknesse becometh manifest.

383. Thus you see also, the difference of the source or quality, how one source or quality mixeth not with the other; by the Fire and Light: The Light dwelleth in the Fire, and yet hath not the Fires source or quality, but a meek amiable one: and Herein sticketh the Great Mystery, *Mysterium Magnum*: My Sir Libeller, seek it, and then you will find it.

384. In this Myserie seek the TWO sort of Seeds and Wills, and leave free-will to Man: else you are the Dark Worlds Advocate; which World soever in Man, gets the upper Dominion, that extracts or begets Seed out of its own Essence: that beareth fruit and worketh, the other stands hidden, be it the Heavenly or the Hellish.

385. When Adam's Soul went forth away from the Divine World out of Paradise into the Outward World, then the Soul wrought or bore fruit to Death in the Dark World: But when it apprehended the Crusher of the Serpent, in the ~~Line~~ or Mark of the Covenant, then it wrought or bore fruit to Life againe.

386. But being his Noble Image, without the becoming Man or Incarnation of Christ, could not rise up out of the still Death, therefore both Dominions remained qualifying or operating in him; viz: the Hellish and the Heavenly, and are standing the whole Time, in strife one with another, about the Image: Each hath its Fiat in it self, and many a Branch is become rent off from this Tree.

387. And here seek Cain and Abel, also Jacob and Esau, Isaac and Ishmael; here you will find them, and not in the Light World in Gods Predestinate purpose: Here you will finde my deep hidden Magicall Book, which the Authour at that time might not make more cleere, but now through Gods grace may doe it.

388. Read the *Forty Questions* of the Soul, I'll assure you, you will become seeing, unlesse the Anger of God and the Devils malice hath wholly blinded you, and that you are a *total* Cain: then you will see nothing but a Shell: And though you were such a one, yet then the Doore of Grace standeth Open towards you, and desireth to have you, and you may IN Christ become generated anew.

* Rom. 9. 18. 389. The Possibility is in ALL Men, but * in Gods Mercy, not that he would not have any that came to him, HE will alwayes readily,

† Burrows
written, 1612.

readily, only it lyeth not in humane conceits, running and own doing, *none can make himself the Child of God; he must wholly cast himself into the Obedience of God, and then God maketh him a Child; he must be Dead, understand with the outward Reason, and then God in Christ liveth in Him.*

390. He should not feigne to himself wayes to the Kingdome of Heaven, and make Opinions, as the *Antichristian Church* doth; for, in the Opinion he runs of himself, yet * *it lyeth not in any Man's going or running*, but in a lowly humble Penitent Heart, which goeth forth from sinne, those God hath Mercy on, for it lyeth in Gods Mercy. * Rom. 9. 16.

391. When Man converteth, and goeth forth from sinne, then he becometh IN Gods Mercy, *Elected to be a Child of God*: then the Spirit of Christ, draweth him to the Father, *Christ saith: None cometh unto Me except my Heavenly Father draw him.* † John 6. 44.

392. Now he draweth not the wicked Will, THAT, the Devill and the Dark world draweth; only Man hath Free-will, if he cast his Will into Righteousnesse into God, then the Spirit of God comprehendeth his Will, and bringeth it in *Ternarium Sanctum* into the Holy Ternary: and there the Noble Graine becometh sowne in the Will, and then beginneth the Drawing of the Father to the Regeneration.

393. God hardeneth no Man, but the Dark world in the Devils Imagination and Enchantment, they harden Man, viz: the Soules-Fire, they are a Door shut against the Light.

394. Though indeed the Scripture saith, * *God hath Mercy on whom he will, and hardeneth whom he will*: yet it hath not that understanding, as if God would not hear the Poor Sinner: For Christ saith: † *Come all to me, that are weary and heavy laden, I will refresh you*: Also: * *I am come to call sinners to Repentance.* Also, † *The Son of Man is come not to Judge the World, but that he might save the World*: He that runneth in his own conceit hardeneth himself, for he will needs be Christ. * Rom. 9. 18. † Math. 11. 28. * Luke 5. 32. † John 12. 47.

395. Gods hardening is, when he letteth one run on whither he will; God knoweth his, very well, why should a Man pour Oyle into those wounds to which it is poyson, the Soar will be but the Larger.

396. Who will help him, who himself will NOT: Or shall Men * *cast Pearls before Swine*; If a man lets the free-will goe whither it will, then it cometh into its Fathers Native Country, out of which it is gone forth; why doth Man lend the Devill his heart, that he may introduce an Evill Will or Desire thereinto: † *A good Tree bringeth forth good fruit.* * Math. 7. 6. † Math. 7. 17, 18.

397. Why did Adam bring his Imagination into the Serpents Poyson, into Pride of Multiplicity, into the wonder of the fierce wrathfull Nature: He had the Command not to do it, why was he disobedient? who compelled him? Even the Lust or Longing which came from the Devil: and therefore is HE Guilty of Mans Fall.

398. He must indeed stand in the Temptation, to try into which World he would give up himself; all the Three Worlds drew him, each had him on a Band, there he should shew his valour as a Prince: he was free.

399. But that he was overcome by the Outward World, that the Devill caused by his Infection, as still at this very day he teareth many a little Sprout from the Tree: Therefore Man should not be secure, also not rely on, or be of himself; but continually give up himself into Gods Mercy.

400. He can not better wrestle with the Devill then when he casts himself into Gods *Mercy*, then he relies not on, or is not of, himself, but he is Gods; the Devill may dance in his Smoak Hole how he will, a Man can not hinder him of that, only let him not give his Will to the Devill, as Adam did.

Number II. Page 18.

401.

THE Pasquil or Libeller begins here again to Reprehend, but he perverteth the Authour's Mind and Sense quite and cleane; and casts Gall into it, where it stands written thus.

† *Aurora* Preface, vers. 77.
* Nature-spirit.

402. † But they that became generated or born in the *Light* of * *Nature* and of the *Spirit*, and upon Earth never rightly knew the Tree of Life, but were growne in ITS Power, which hath overshadowed ALL Men upon Earth, as indeed many Heathen and People and Infants; they were also taken up, in *that* very power, wherein they were Growne, and their Spirit became cloathed therewith, and they sung the Song of *their* Power.

Now thus saith the Libeller.

403.

• The Author
J. B.

And as this * Spirit, determines of a *Naturall* Christ, so will he also have the knowledg of him to be *Naturall*, and from that, though they knew not

I. Apol. *How Heathens and Infants may be saved.* Part. II.
not the Tree of Life in Spirit and in Truth; might
attaine Eternall Life Externally; as if there
were more wayes then One to it.

Thus far the Libeller.

Answer.

404. Is not the Libeller sent. that he should Judge the People Tongues
and Languages? and shall he not Judge the Child in the Mothers body
or Womb? also the deaf and blind, which are born Deaf, especially,
the Heathen and Turks? he letteth none of these into Heaven, for he hath
the Keyes of Peter; O thou miserable Blindnesse, how ma-
ny will enter into the Kingdome of God before thee.

405. Is not the Father in the Sonne, and the Sonne in the Father
and the Holy Spirit in them both? Now if the Heathen People, are,
without understanding, Zealous for the Living God, and yet have not the
knowledge of Christ among them, and know nothing thereof, but with
a totall earnest sincerity Desire the Love and Mercy of God: will God
then cast them all away, because they have not Christs Name.

406. He that apprehendeth the ONE only living God; he hath
apprehended the Holy Trinity: The Publican in the Temple, knew not
how to say any thing else but only this: O God be Gracious to me poor
Sinner! If now a Turk or Heathen should come in such a Manner,
with sincere earnest Supplication and Repentance, and yet knew no-
thing of the Kingdome of Christ: Sir Libeller, wouldst not thou admit
him to the Mercy of God?

407. How doe you know what God would do for you? or what
have you given to him? that he hath of Grace bestowed his Sonne
upon you; may he not then also receive Turks and Heathens to Grace,
especially little Children: Hearken thou blind Libeller; thou under-
standest not the Authour's saying.

408. My Text saith: Those who were become Born
or generated in the Light of Nature and of the
Spirit: The Light of the Eternall Nature is the Heart of God, the
Light of the Majesty of God, and the Spirit from or out of the Light is
the Holy Spirit: with this Description, the * Authour, did look into the
New Birth.

* Jacob Bohm

409. Now if a man be generated or born out of THAT, then it is
well and good; for he is born of God: there will be many people thus
born in God, which knew nothing of the Name of Christ, viz: HOW
God is become Man or Incarnate.

410. Doth now the blind Libeller understand Nothing, then I sup-
pose

II. Part. *The Law of Nature is written in Mans Heart.* Apol. I.
 pose the Devill hath blinded him : See further : But those that
 were grown in ITS Power, understand in the Power of
 the Tree of Christ, they were *received* : Dost thou here
 understand, the *Naturall Growth* with or as to Flesh and Bloud ? then
 thou art *blind* indeed.

411. Doe you not see my Text saith, Those who were
 born in the *Light* of Nature and of the *Spirit* ;
 that is no fleshy Birth, that which is born in the Spirit of the Light,
 is born of God. Sir Libeller you have the Property of a Toad, which
 sucketh Evill out of Good, what shall I say, or write much there-
 of.

Number III. Page 26.

It standeth thus.

412.

† *Aurors* Ch. I.
 vers. 2. dislik-
 ed by *Bolts-
 ger Tylchen.*

† **B**ut if a Man will speak of God, what GOD
 is, he must diligently consider the *Powers* in
 Nature ; as also the whole Creation of Heaven
 and Earth, as the Starres and Elements, and the
 Creatures which are proceeded from *them*, then
 also, the Holy Angels Devils & Man, also Hea-
 ven and Hell.

413.

* Justified by
Joan Bohne.

* Hearken Libeller ; when thou rightly knowest, what an *Angel*
 is, then thou knowest thy self in thy Noble Image, and knowest God
 in his *Love* according to the Second Principle.

414. And when thou rightly knowest what a *Devil* is, then thou
 knowest Gods *Anger* and the Dark World.

415. And when thou rightly knowest, the *Stars & Elements*,
 then thou hast in the *Outward* Nature, the Similitude of the *Inward*
Eternall Nature.

416. And when thou rightly conceivest of the *Creatures*,
 thou

thou then seest by the Creation, Gods *wonderfull Wisdome*, and when thou rightly conceivest of the *Heaven*, then thou knowest the difference or *distinction* of the Principles.

417. But Hearken Libeller, why should I talk long with thee about it; thou art indeed wholly blind as to my Writings, thou bringest every where *other meanings* thereinto, then I intended by it: Thou sayst; * *Flesh and Bloud cannot Conceive of God*, thou oughtest not to oppose me in that, I say so too: and that † *the Outward Man knoweth*, or understandeth *Nothing of God*, but the Inward Man, especially *the Spirit*, † *searcheth even the Depths of the Deity*.

* *Aurora*
Ch. 1. verse 1.
† 1 Cor. 2. 10.
14.

418. I say not; That a *Beast* should Consider the Angells, Devils, Heaven, Hell, *Starres*, Elements and Creatures: But an *understanding Man*, who is the *Child of God*, who shall have his refreshing therewith, that Gods Love *Groweth* in Him.

419. But that which is said concerning the *LAW of Nature*, that those who live or have lived therein, and are growne in *that Light*; that, the blinde Libeller expounds all concerning the *outward Nature*: he understandeth nothing in it.

420. The Law of Nature, is Gods *Commandment*, when God said to Adams Nature, *Thou shalt not eat of the Tree*; that Law is also written in our Minde: so that we know we should doe right; the very *beastens*, and *little Children* understand THAT.

421. Now if a Man live in that *Law*; and doth that which he *well* knoweth, that it is RIGHT; and is generated or born out of the *Light* of the *Eternall Nature*, out of the *Spirit*, viz: out of Gods Heart: who will Judge him? Thou *Moate-Judger*, stay thou at home.

422. When I in that Place speak of the Tree of * *vegetation*, viz: of * *the sweet Tree*; then I understand or meane not the will of the *Flesh*, but the Dominion of the *Spirit of God*, I also speak not of the *Corporeall* and inceptive or beginning Birth, but of the *Spiritual*. * Or Tree of Life.

423. The sweete Tree is Gods *Spirit*, as is formerly mentioned at Large, understand, it is the *heavenly Substantiality*, which the Word or Heart of God brought along with it; into the *Essence of Mary*, which became Man in *Mary*, that sweet Tree of the *Divine Substantiality* is greater then all; and moveth in the second Principle, over US ALL.

424. My whole meaning Aimes at this, and though thou understandest it not, yet I know it, and say with assured Truth, that many a *Heathen*, *Turk*, and *Infant*, hath eaten of *this Tree* in Gods *Mercy*, and though he hath not knowne it plainly by Name, that which the outward Man knoweth not, that the inward Man knoweth, yea the *Outlandish People* have even Adams Body and Soul as well as we.

425. Hearken Libeller: what saith Paul, † Rom. 2. 11. to the 16? There † Rom. 2. 11. is no respect of Persons with God: * *they who have sinned without Law*, * verse 12. shall perish without the Law; and they who have sinned against the Law, they shall be judged by the Law: † for in the sight of God not the heavens † Verse 13. of

* Verse 14.

† Verse 15.

* Verse 16.

of the Law are justified, but those that doe the Law shall be justified; * for if the Heathen that have not the Law, and yet by Nature doe the work of the Law, those having not the Law are a Law unto themselves, † whereby they shew, that the Law is written in their Hearts, seeing their Conscience witnesseth, as also their Thoughts, which accuse or excuse one another, * till the Day wherein God will Judge, the secrets of Mankind, through JESUS CHRIST, according to my Gospel.

425. Why then doth the Libeller reject *this* which I have written, that the Law of Nature is written in Mans heart, and Every one by Nature knoweth well, and his Conscience witnesseth to him, that he should doe Right: now if there were a Stranger, who knew Nothing of Christ, and did from his whole Soul, Christian works, in hope of the Divine Wages; Wilt thou condemne him?

427. Doeſt thou not understand, that *they shall be judged by* the Gospel, which bear the Gospel and do it not; and they which hear it not and do Evil, shall be so too; and they which heard not Christ Preached, nor knew of him, and yet were zealous in the Love, in the fear of God; shall in their zeale, enter into the kingdome of God, before the stiff-necked Christians, which only bear the Name of Christ.

428. If thou canſt, then blame Saint Paul to his face, as thou doeſt me; Thou unintelligent fierce wrathfull envious Libeller; Thou Judgeſt me and Condemneſt me, contrary to the Commandment of Christ, who saith; † Judge not and you shall not be Judged, condemn not, so you shall not be condemned; * With what Measure you Meet to others, will others Meet unto you again.

429. What need you spread abroad such a reproachfull Libel among the People, and Judge my written unprinted Writings, which I wrote only for a Memoriall to my self, which are come to Light without my will; and to condemn me in such a vaine frivolous and altogether Diabolically manner.

430. Thou Moate-Judger; was this commanded thee, it was not done in respect of the Authour of the Book; but that thou mightest make shew of thy fine high understanding Thoughts, what a Master of Scripture, and Man of understanding thou art: but I find thee in † Babel, with an unchristian Mind, go on so, and thou wilt be found, a very faithfull Labourer to our Lord God in his Vineyard, will you not think you?

431. Thou hast in thy disgracefull Libel set it down thy self, that men should condemn none, but it is free for THEE only, what thou forbiddest to another, THOU only mayſt Judge that which is secret.

432. Had I known that my Book should have been read, likely it had been written clearer, with plain words, though it is clear enough, but thou art blind: The Moat or Splinter of the Thorne of Pride, to shew himself to his brother Abel, like Cain, sicketh in thy Eyes.

† Luk. 6. 37.

* Math. 7. 2.

Mark 4. 24.

† Or Confusion.

433. But I tell thee, that thy Book the Libel, affordeth a good Root for a *New Antichrist*; I understand therein very *new Things*, which I suppose, to run quite contrary to the Holy Scripture: Especially concerning the Becoming Man or *Inarnation of Christ*, and concerning his Mother *Mary*.

434. I believe, if men did *not* Read the Libel, it would be more conducing to their happineffe, then for any to grope far after your new conceits, which are *contrary* to the Ground of the Scripture; it hath such an aspect, that it filleth the *Eyes* of the People, but *not* of those that understand aright, they do *not all* account thee a Master for it, it is even called *Babel*, and an untimely or abortive unprofitable *Libel*.

435. Is this thy Christian Heart, that thou *judgest* and condemnest a zealous Man, who is zealous after Salvation: and if I *did* indeed *erre* in my zeal, and yet in a right heart and sincere meaning, and that, really led with Ignorance and simplicity: *shouldest* thou condemn Me? Doest thou not *observe* what Saint Paul saith of the zealous Heathens, as above-mentioned, *Rom. 2.*

436. Art thou a Master and a Christian, why doest thou not *first Instruct* me, and teach me what is better; Doest thou not know me, I think it is *not hidden* to thee who I am, *viz: a simple Man, and unlearned*: Art thou highly learned, expert, and skilfull, shouldst thou then deal so Tyrannically with me, as to *cast* me to the Devil?

437. Where is thy Christian Heart? *shew* it me *in thy Libel*? shouldest thou condemn a Simple Man? I would have friendly *conferred* with thee, and given thee a good account of my doings, if thou hadst done as *befits* a Christian, with *friendly* Information.

438. But thy high puffed up Mind *would* not; now I have answered to it; it deserves no better; since thou proclaimest me a Devill, I proclaime thee a Liar, for I am a *child of God*, and am zealous day and night after my God, with Supplication to his *Mercy* for Christs sake, and stedfastly believe, that I am a Child of God, and Member of Christs Body: I am also very certain in the power of the Holy Spirit, that he will preserve my *Deposited* Treasure, *viz: the Noble Pearly Jewel* in Christ, till *that Day*.

439. Thou proud Pharisee, thou shalt not take away the Noble Garland of *Victory* from me, which my Saviour Christ hath set upon me; but if thou *desirest* to take it away from me, *have a care*: what thou doest, and where thou abidest, that the Anger of God do *not devoure* thee.

440. I would as a Christian have thee warned, to *abstain* from such reproaching, and shamefull condemning: for the kingdom of God, *consisteth* not in knowing much, but in an Earnest sincere obedient *humble* Mind and Will, in the presence of God, that we be Christians *in the Deed*, and not with the Mouth only.

441. A Christian hath no strife but only *against HIMSELF*, against his

† Rom. 12. 19. his EVILL Nature; God saith, *† Vengeance is mine, I will repay it*, we
Deut. 32. 35. live and are in God, why will we then strive about HIM? Let every one but judge himself, and turn to God. The Strife is alwayes about the *Shell*; and the *Kernell* which belongeth to the Soul, men let that lye.

442. Hath any Learned somewhat, let him use it to the Honour of God, and the profit of his Brother; he should not despise any: God hath regenerated us in his Love, *without* all our knowledge or desert, through his Heart, viz: his great *Mercy*; when as formerly we were all of us blind, and knew nothing of his bringing us back again; we were * *all under sinne*; and he hath bestowed on us the childship out of Grace: shall we then our selves judge one another.

* Rom. 3. 9.
Gal. 3. 22.

443. Or, can we all speak with one and the same Tongue? *There are*, you know, *many Gifts*, and *but One* only Spirit, which giveth them, as Saint Paul saith; Shall we then call that very Spirit a Devill, which openeth Gods Wonders to us, dost thou not know what the Scripture saith, *† Whosoever blasphemeth or reproacheth the Spirit of God, hath no forgiveness Eternally*.

† Luk. 12. 16.

444. Thou drawest the Judgement of God wilfully upon thy self, and makest the people *the worse*, that look upon thy Reproaching, so that they also become slanderers from *your Mouth*, whereas otherwise they would be quiet, that Sinne might be brought forth with Sinne, and so be reserved to the severe * *Judgement of God, who will give to every one according to his Deeds*.

* Rom. 2. 5, 6.

Number IV.

445.

† *He Libeller* sets it down thus: *All men* are created by God, according to the Flesh; and in that very † *Masse* or Lump, they are all shut up *under Sinne*, disobedience, and Darkness, and *none* better then the other: but they are distinguished according to the *Spirit*: and the Children of the Light generated from or out of HIM: whom he delivereth out of the Naturall Darknesse; and *maketh their Darknesse Light*; But the Children of the World he letteth *sit in Darknesse, and letteth their*

† Same Measure.

446.

Hearken Libeller; why dost thou boyle the Broth in thy Mouth, and tellest not all *freely* forth, as it sitteth in thy heart; you have it within you, I would have you *fully* give it forth: What mean you by the *Two* sorts of *Souls* from the Mothers Body or Womb; are there two sorts of *Souls* generated or born? one out of God; the other out of the *Flesh*, as thou *supposest*: O thou blind Reason, what dost thou Teach? *Wilt* thou judge? when thou thy self understandest it not.

447. Of the *Flesh*, no *Soul* becometh Generated, but Soul of Soul, and *Flesh* of *Flesh*; we are from *Adam* all extracted or begotten of one Soul and Spirit: and no other; *Adam* is the Tree, we are the Branches; we stand all in that Tree as to the Root, and he hath *destroyed* us all.

448. Else, if it were so, that one Man did receive in the Mothers Body or *Womb*, an *Earthly* Spirit, and the other, one out of or from God, then were he which is Generated or born out of or from God, not guilty of Adams fall; also he were no *Sinner* from the Mothers womb, and the other from the *Flesh*, were from the Mothers womb, *Damned*: as he finely Court-like applyes it to *Jacob* and *Esau*: this is his meaning, and the understanding soundeth just so; only he boyles the broth in the Mouth.

449. For what should God suffer, so long a while, that there is teaching and *Preaching* to the *Damned*; or what would it be profitable to the *totally* perfect? Is the Spirit, from the Mothers womb, of God, and hath it Gods Light PERFECT; then it is without Sinne, and needs no Teaching: But the Scripture saith, * *They are all Sinners, and come short of the boasting which they should have in God.* The Holy Apostles say; † O Lord, † *thou hast redeemed US with thy Blood.* * Rom. 3. 23. † Rev. 5. 9.

450.

And the Libeller saith further; Who then *dare* say that this is done without the command of the Lord; and that neither *Good* nor *Evill* cometh out of the *Mouth* of the Most High; Hath not a * *Potter power*, to make of One Lump what he * *will*, one vessel to *Honour*, and the other to *Dis-honour*? And cannot GOD do so with US Men. * Rom. 9. 21.

451. Yes

451.

Yes indeed; that were a *fine* thing from one of understanding, who will produce Texts of Scripture, especially such sayings which give offence to the sad *sorrowfull* tempted Mind, and that he also expoundeth it so, that he casteth a *Snare* about his Neck, and goeth away laughing at it, this is false wicked *fraud*.

* Ezek: 33. 11.

452. Thou *still* supposest; that God makes *One happy* out of his *Predestinate* purpose, and *Damne*th the other out of his *Predestinate* purpose; whereas God saith in *Ezekiel* 33. * *As true as I live, I desire not the Death of a sinner, but that he turne and live.*

453. If thou understandest not the *Principle*, between *Light* and *Fire*; which belongeth to the *Soul*, then be silent about the *Election* Will; thou understandest nothing thereof.

454. Thou *supposest* God hardeneth the *Soul*, and it is *not* true; the hardening sticketh in the *Principle*, so that many become *apprehended* by the dark *Center* of *Nature*, from the fierce wrathfull *Formes* to *Nature*.

† Or Operation.

455. For the *Principles* stand in a *Continuall* Wrestling, as the *Fire* in the *source* or † *quality*; As it hath so happened to *Lucifer*, that he hath framed the *Will* of *Pride* in the *Fires-Matrix* in respect of the *Dark World*: also it is to be seen by *Guin* and *Abel*.

456. The *Light World*, which is God himself, hath no desire to *Evill* or *destruction*: there is not the *least* sparkle in God, that desireth the *Evill*; God calleth himself God, according to the *Light*, according to the *Love*, and *not* according to the *Fire-source* or *quality*, much *lesse* according to the *Dark World*.

457. The *Fire-source* or *quality*, is fierce wrathfulness, and devoureth all whatsoever cometh into it, and the *Dark World* is a meere fierce wrathfull *hunger*; and the *Light World* is a meere *Love*, *Man* hath all the *Three* in the *Center*.

458. When the *Life* becometh kindled, then is in the *Center* the *Strife* in the *Formes* to *Nature*; there many a *Soul* becometh apprehended in the *Essence*; THAT is not Gods *predestinate* purpose.

459. God willed not, that *Adam* should fall, else he had given him no *Commandment*; also he willed not the *Devils* Fall: But, that his fierce *wrath*, hath apprehended *Lucifer*, as also *Adam*, that is the *Creatures* fault.

460. The *Souls* Spirit *knew* indeed very well, where its home was; It was *free*, as God also is *free*; he hath the *Center* of *Nature* according to the substance of all *Substances*; why did he put his *Imagination* into the fierce *Wrath*? *Pride* and *State* bringeth * *dejectedness* of *Minde*; so it went with the *Devill* and also *Adam*.

* Continuat.

461. The *Devill* would be a *Fire-Lord*, and *Adam*, Lord in this world, God did suffer it to be done, seeing they both had *free-will*.

462. The *Soul* is not made as a *Potter* maketh a *Pot*,
it

it becometh *Generated*, the Childs Soule is generated out of the Essence of the Parents ; That would the Libeller saie *absurd* ; only that he might out of Gods predestinate purpose, Ele^d an Evill and Good Spirit, and thrust Gods Anger-Will into the sad sorrowfull heart, for Despaire.

463. No, hearken Libeller: Let me have them proceed: ALL out of ONE *Soule*; and then we have ALL equally together; ONE Doore of Grace open; this I will have from thee, else I say, thou art a *Heretick*, and a *perverter* of the Scripture, and would bereave us of the Mercy of God.

464. I say in the Power of my high knowledge given me of God; that the Doore of Grace is not yet barred up to the poor Soule, and though the Devill had it on his chains, and would go away with it, if it be yet in Flesh and Bloud, in this world, there is *remedy* for it, if it bewaile the Evill, and *Convert*, God forsaketh it NOT.

465. He hath Created but ONE *only Soule*; not to perdition but to Life, to his Honour and Glory; this he requireth also from all Men, and Man shall give an account, how he hath used it; for it is his *Noblest Jewel*.

466. And according to the Soule and its Image, he is Gods Child; and according to the Spirit and Body of this World, he is become a *Beast*, according to the source and quality of the Starres and Elements; As in the Book of *The Threesfold Life* is expressed largely enough: The Reader himself may seek *there*, he will find the Grace-Election a little otherwise, and the Mark *newer*, then in this Libel.

467. I may not here repeat the Deep Myserie with so large a Discourse: The frivolous scornfull discourse in this Libel, also, is not worthy of it; a Man should not cast Pearls before swine; the Libeller hath made a heap of scornfull expressions, to trim his conceit; but all that which is not very necessary, I count not worth an answer.

Number V.

468. The Libeller produceth also the Text, *Math. 24.* where Christ saith; * *If it were possible even* * Math. 24. 24. *the Ele^d would be deceived*, this he doth also upon pretence of the Election: but No, friend, that belongeth

II. Part. *we should search after Gods Kingdom.* Apal. I.
not to it: If any *remains* steadfast in Christ: then it is not possible for
the Devil or any *Whorelick*, to be able to seduce him, and pluck him
out of Christ's hands.

469. But if an enlightened Christian, though he be indeed in Gods
Love, will be secure or carelesse, and *Dances* to the Devil after his
Pipe, and receive him in for a Guest: there it is very possible: but
though it were possible, that the first Man, as also the Devil, *did* fall;
yet cannot the Libeller be convinced with THAT.

Number V I.

470.

Then saith the Libeller: Gods WILL; whereby he
Electeth one and rejects another, a man
should *not* search for *out of* Christ; there thou hast
it, make no more ado, search no further *then so*; but consider, when
thou lookest upon any body, *who knoweth?* whether he be Elect? or
whether he be a child of God or of the Devil?

† 1 Cor. 2. 10. 471. O thou Miserable Reason, wilt thou COMMAND † the Spi-
rit which searcheth even the Depths of the Deity, as Saint Paul saith?
The Spirit searcheth *it self*; and when it comes to the very
Center, it knoweth its Father; for the Soul Originateth out of God
the Father: out of the *Esse*nciall Nature.

472. O, Blindnesse and own-self Reason, who hath *forbidden* us to
search? The Devil forbiddeth us it, that we might not search out his
kingdome, *else* we might flie away from him; what if thou forbiddest
me, that I should not dare so much as to cough? how hath the Mist
of obscurity blinded thee? *should not* the sonne dare to see what the
Father doth in the *House* where he must needs manage all his works?

473. Why should I not enquire after my fathers or my Native Coun-
try? out of which my Soul in Adam is gone forth, but IN Christ is
introduced into it againe? I say, it will of *necessity* be forbidden you,
WITHOUT the Spirit, to search what God is: Gods Spi-
rit searcheth it self, *else* none can search God. If God be *not* in the
Spirit; the Libeller needs not forbid it to search.

Number VII.

Number VII.

474.

THe Libeller saith further: But *why* do not all seek Grace in Christ, but endeavour to set up their *own* righteousness? **T**HAT, a Man must leave to the *secret* Council of God, which is possible for No Man to reach.

475.

Hearken Libeller: Make thy breath *longer*: Put away Pride and State, Covetousness, Envy, and Malice, and the brave little sonne *Falshood* out of the way, and then *the wicked* would seek *†* it, the *†* The Grace Lust and pleasure of this world lyeth in the way: Take a Besom, and sweep ** Fears* out of the World: and then all Men would seek the ** Fears* and Grace. dread of fear.

476. Yet *thou seest* also with all thy diligence, how thou mayst ching into O-
Condemn me: also thou wilt set up only thy *own* righteousness, *against* pinions and
thy brother, whom thou shouldst Love as thy self: Thou searchest Tenents in
into many Scriptures, that thou mayst judge him: Smell but into thy Spiritual mat-
Besome. ters how right they are.

Number VIII.

477.

THere the Libeller, supposeth he hath catched a Mouſe: which must
crouch under him, upon that where the Authour sets it down:
That *†* God *knew not* of Lucifers Fall *beforehand*: *†* *Avers*,
there he hath certainly got him in his clutches, O now he will tumble Ch: 14. from
and touse him. verse 41. to
the 51.

478.

Hearken Libeller: *That place* is not expressed out of the Magick un-
derstanding: I will stand to it with you, in *what* I have written: but
hearken: doest thou suppose, it is *not* true? doest thou understand the
Principles? doest thou know what is done in the *Dark World*? The Will

of the Dark World is not manifest in Heaven; God doth not cumber himself with the will of the fierce wrath.

479. His fierce wrath and Anger hath known it very well, the fierce wrath is a cause of the Fall, but no such Imagination Entereth into his Love, there is not the least sparkle of the Devill or Darknesse manifest in his Love: but a Meere Love-desire: so also God calleth himself a God, according to the Love and Meeknesse; and according to THAT, now, the Question is Answered

* Acts 15. 18. 480. Else if a Man saith: * To God are all his works Manifest from Eternity, then a Man must say; God hath been in all things from Eternity: He is in every thing in the Essence, as the source or quality in every thing is: Psal. 18. 26, 27. as it is there written, † With the perverse thou art perverse.

* Starry or 4 Elementary. 481. The very Abyſſe and also Hell, is Gods: in Hell there is hellish skill and knowledge; and in Heaven heavenly, and in this World * Historically: according to the First Principle, all Malice is from Eternity known to God: but Men call not that, God, but Gods Anger; according to such a meaning was the Authours Mind, thought, or sence, so written only for himself.

482. He understood the sence well, but he knew not of the Libeller, else he had set it down more simply and plainly: When a Man speaks of the Totall God according to Love and Anger, according to ALL Worlds, then he saith rightly: † To God hath all his works been knowne from * Eternity.

* The Eternall Beginning. 483. But hearken Libeller: hast thou not seen, how the Corner of Nature was described in my Book; couldest thou not search after it, assuredly thou hadst come to the Ground or foundation? It is not my meaning here now at this time to mention any thing further of the Myſterie, of Omnisſcience: read The Three Principles, and thou wilt find it: it would here require too long a Discourse, and besides it is not necessary.

† Note whence Nature and the Essences Exist. 484. But a Man cannot say, that God is the Essence; † but in the Eternall Nature, the Essences Exist: and in Gods *Magia*, Nature doth exist: He is IN ALL; but nothing apprehendeth him, as is before-mentioned; He possesseth himself; as the Light possesseth it self, * it dwelleth in the Fire without Source or Torment:

* How God possesseth the Evil as the Light possesseth the Fire.

Number IX.

485.

* J. B.

THE Libeller hath many Conceits, and a totall strange understanding, especially, upon that where it standeth written by the * Authour thus:

† That

† That *Lucifer* was a *Part*, of, or out of God: † *Aurora*
there he will be simply blind and understand nothing *as it is meant*; Ch. 14. vers
he will know nothing of Gods Eternall Nature, he understandeth, by 36.
Nature, *only the Outward World*; he will by no means understand;
that an Eternall Spirit, as Angells and Souls of Men, is proceeded out
of Gods Eternall Nature and Substance.

486.

My Libeller; Open thou thy Eyes, and observe, that I. by the Eternall Nature, out of which the Angells are Created, *understand*, not the *Divine* Principle: can you not see a similitude of it, in Fire and Light? Thou seest, thy self, very well, that the *Fire* is Nature, and not the *Light*: out of the Light can nothing be created; only out of the Substantiality, *viz*: out of the Meeknesse, can a thing be created, that, is *Substance*.

487. Yet now a *living Spirit* cannot be made out of Substance, the Life is not Substance, but a *desire* of Substance.

488. A Spirit, as Angells and Souls are, is out of the *Magia* or Desire, of the Fire-source or quality, proceeded out of the Formes to Nature, *viz*: out of the *Center*: for Nothing is Eternall, unlesse it be proceeded out of the *Center* of the Eternall *property*.

489. The *Center* is a Desire to the Manifestation of the Abyffe in a Ground, of the Nothing, in somewhat, to manifest or *revelate* the hidden Mystery of the Eternall Divine Substance.

490. The Light hath another *Center*: God is understood or meant, by the Light: the Heart of God, is the *Center* of the Light, and the Magick Desire is the *Center* of the Fire; and in the Fire, is the Liberty, *viz*: the Nothing, *manifest*; spoken after a Creaturely Manner.

491. God is in respect of the Creature, as a Nothing: and yet he is indeed ALL: in the Fire, his Majesty becometh *manifest*: in the Fire is the finding of the Nothing: God himself findeth himself from Eternity in himself: He is not Nature, as to what concerns the Name God; The *Nature* becometh born or Generated in the Will of the Eternall Nothing.

492. There is but ONE only Will, which is the ABYSSE, which is desirous of the foundation or Ground; *viz*: of the Manifestation or *Revelation* of it self: and in that desire becometh the Nature manifested: and the *desire* maketh the Nature, that driveth it self from one desire to another, one forme of the Desire maketh the other, even to the Fire; there is the Principle and *Life* generated.

493. The *Fiat* is the Mother; *viz*: the desiring or the hunger, as a Man may call it; It *maketh* the Desire to be Substance, according to the forme of the Property, it figureth the Willing into a forme or shape; wherein we understand the *Center* of the Spirit.

II. Part. *Lucifer a Part of Gods Fires Nature.* Apol. I.

* The Name
God.
† The Name
Nature.

494. Now then GOD himself, is the Abyſſe and also the Byſſe, or Ground, in the *Fire* all becometh Manifest, both the Nature and also the Light of the Majesty: In the *Fire* is the Speration between * Gods Name, and † *Natures* Name, also between the *Love-source* or quality, and the *Naturall fierce wraths* source or quality.

495. In the *Fire*, exist Two Principles, viz: *Two Magia's*, Two desirous Wills viz: the Lights and the Fires.

496. The Light is a desire of *Love*, Meeknesse, and Substantiality, and that is in the Eternity called God: The Light is the Majesty, the Lights desire is the Other or second Center, or the Heart of God: the Substantiality is Gods Substance; it is the Water source or quality, or the Spirit of the Eternall Joys Life.

497. And the *Fire* maketh in the Water-source or quality, the *Timbre*, or Life, so that Gods Substantiality is a *Life*: That very Lights Substantiality, is the Words or Hearts *Corporeity*, wherein the Great Mystery of the Will of the Abyſſe, viz: the *Wisdoms*, becometh Manifest.

498. And the *Fire* is another Principle then the Light, it hath a fierce wrathfull, stinging, consuming, Desire, climbing up in Might and Pomp; it willett to consume and swallow up all into it self, it is a cause of the Covetousnesse, its Bitternesse is a Cause of the Envy, for it is the sting of Death and Anger.

499. And here goe back into the Formes to *Fire*, and then thou wilt find the Dark World, and the hellish fierce Wrath, and in the *Fire*, GODS Anger, which the *Light*, viz: his Heart holdeth captive in the *Love-Source* or *Quality*, and allayeth or meekeneth the *Fires* fierce-Wrath.

500. For, the *Water of the Eternall Life*, generated or born out of the Meeknesse, viz: Gods Substantiality, maketh out of the *Divine Fire-source* or quality, another source or quality, viz: the climbing up of the *Divine Joys Kingdome*: The *Fire-source* or quality, must only be a cause of the Life and of the Light, as also of the Spirit and of the Joys Kingdome.

501. And heare the Name God severeth it self in the *Trinity*; viz: In the *First Center* to Nature, viz: the Eternall Will of the *Father*, which in the *Fire* is a sterne severe zealous Substance, and in the Light, the cause of the Joys Kingdome, and of the Spirit of Life; That, is the *Father* of all Substances, also of his Sonnes, viz: of the second Centers, of the *Love-desires*.

502. And The *Other* or *Second Center*, of the power of the Light, is his *Sonne* or Heart, and maketh in himself and in the Father the Second Principle, viz: the Angelicall World, that, is our right Fathers or *Native Country*, which Christ brought into US againe.

503. And The *Spirit* going forth from the *Fire* in the Light, is the *Third Person*: in the Light, in the Love, and the Joy-source or quality, He is called God, the *Holy Spirit*, understand according to the Sonnes Cen-

now; and according to the Fires *Center*, he is called, *The Anger-Spirit of the Father.*

504. In the Dark World HE is the Life of the Hellish source or quality, out of all Formes to Nature. In the Fire HE is the Flame of the fierce wrathfull Anger of God the Father; and in the Light HE is the flame of the Great Love of God; He is the right Life of God, and is also the Life of all the *Three Principles*, of all the *Three Worlds*, in *each* World according to *its property*; and is only knowne or acknowledged and rightly called God the *Holy Spirit*, according to the *Love*, viz: according to the property of the Sonne of God: Elie he is called the *Spirit of the Nature* of all things or Substances.

505. Seeing we here goe so deep, we will therefore shew you somewhat more, out of *true Love*, and not out of a Desire so totally to reproach you, because of your unskilfulnesse or ignorance: for we know you better then you do your selfe: and though we are zealous over you, yet it should be understood heartily, as a *reprose* of your high climbed stately proud Will, *over*, the Spirit of God, from which I have my knowledge.

506. Consider of the Principle of *Fire*, and see how the *Dead* ariseth and how he dieth: Behold! the Fire is a great hungry desire after Substance, and if it cannot have that, then it *extinguisheth*.

507. Here consider the *Great desire* of the Father after the Sonne, viz: of the *first* Principle after the *second*: how the Father thus in great desire, loveth the Sonne: for he is his life, else were the Fathers Life a dry fainting hunger, like the Devils and the Dark World; for the Fire burneth not without the Substance of the Water-Spirit.

508. Here consider *what* befell the Devill when he lost Gods Love and Meeknesse; then he remained to be a dry hunger in the fierce Wrath of the Eternall Nature: thus it goeth also with the Soul of Man, for they *originate* all alike out of the Eternall Nature.

509. Now see further, what in the *Center* of the Fire, is the *Possibility* and Substance; you understand now, that the fierce wrathfull Fire-source *must* have Substance, and that the Fire-source or quality it self longeth after Substance, and if the Fire get the Substance, or the Substantiality of the Water-source or quality, into it self, then the Fire *consumeth* that Substantiality, and then is the *dying* of the Substantiality, for the Substantiality goeth againe into the Still Eternity, without, besides, or beyond Nature, viz: into the *Nothing*.

510. And you see rightly, that yet there is *no Dying*, but the Light goeth forth out of that very Death, out of the Consumtibility forth, and the Light is then first the *power* of the *understanding* and of the *Thoughts* or *Senses*: Thus Death ariseth, out of the Fire-Life, viz: into another World, viz: into the Eternall Nothing, into the *Liberty*, without, besides, or beyond Nature.

511. And you see now, that the Light dwelleth in the Fire without Source,

Source, Quality, or Torment, and *knoweth* nothing of the fierce wrath of the Fire, for it is in its Essence a Love-Desire: *Thus* have I written that the Deity, viz. Gods Center, knew nothing of the fall of the fierce wrathfull Devils; but the first Principle *knew* it, viz. the Father according to the Fires Nature, and according to the Desire, and according to the hunger in the Dark World.

512. Here consider, beloved, Men and brethren in Christ, what the suffering and dying of CHRIST, as also OUR Dying, is: How our Soul, must in Christs Death, be introduced into the Center of the Hell of Gods Anger, into the Principle of Gods Fire, and go quite through the source or quality of the consumptibility; into the other World, viz. into the Liberty, into the Center of the Love of God.

513. For, Adam's Soul had turned it self out, and was Dead to the Light in the Substantiality: and therefore the second Adam, brought the Soul againe into the Fire, viz. into Gods Anger-source or quality, and kindled the Light againe in Death, and there the Light shone againe in the Darknesse; * That was Death to Death, and a Pestilence to the Anger, viz. to Hell.

* Heb. 2. 14.
See vers. 244.

514. The Soul was gone forth out of the Liberty of God into the Nature of this World, viz. into the Substantiality of this World, and there the Divine Light *shineth not*.

515. And then it had nothing in this Worlds Substance, *wherewith* it could kindle the Eternall Fire source or quality, but only the Earthly Substance, wherewith the Soul kindled its Fire-source, so now also there shone a Sun-and Starre-Light, according to the Principle of *this* World, *in the Soul*; and Extinguished the Light of God; it gat a Sun-Light instead of the Eternall Light, *wherein* it had been an Angel.

516. But as to what belonged to its Center or Original, it was in the Dark World, that was its Ground, and according to the outward Light, it was in this world: and so now when the Body *deceaseth*, then the Sun-Light is destroyed, and the Soul standeth Naked in the Dark World.

517. Therefore God brought Divine Substantiality, into the faded disappeared Image of Man, and brought it into the Anger, viz. into the Fire of the Fathers Nature, and kindled againe the faded disappeared Substantiality of the Image, so that the Soul could againe eat of the Divine Substantiality; and allay or meeken its Fire, whence the Noble Image *riseth* againe out of Death, into another World, viz. into the Liberty, without, besides, or beyond Nature, into the Light of the Majesty.

518. As the Power, viz. the second Center, ariseth up out of the Death of the Fire of the Father into another World, viz. into it self: so also doth the Noble Image of Man; It is all but *one* and the *same* Entrance into the Divine Life.

519. And this letteth the Great Myserie *Mysterium Magnum* be found by you, through Gods Grace, this letteth the *Root* of the Tree stand

stand open to you, if you be seeing and Not blinde, not through conceits of Stories, but through a *kindled Spirit*, out of Gods *Grace*: through *seeing*, and not by conjecture whether it be true or no.

520. I need no wrestled forced strange cited *Scriptures*, to demonstrate it; I can demonstrate it in *all things*, I have all the *THREE Worlds*, together with all *Creatures*, for a witness, and yet I am Dumb or Mute to the unenlightened: I see and am NOT seen my self.

521. My Sir Libeller: *Whence* will you then take the Originall of the Devill? you will not allow, the Devill to be a *Great part* of the Deity according to the *Fathers Nature*, whereas yet *Lucifer*, is by Christ himself called a *Great Prince*: Now if you will not allow that, then shew me *another Nature* out of which the Devill was Created, than, out of the *Divine*?

522. You must necessarily allow, that the Devills *were Angels*, now then Angels are children of God, out of Gods *Substance*; they are *Creatures*, and a Creature must needs be out of or from *Nature*; now if they be *Eternall Creatures*, then they are also proceeded out of the *Eternall Nature*, and that is God the *Fathers* in the First Principle.

523. For you indeed know, that the *Devills* have the properties of Gods *Anger* and of the *Dark World*, and so also have all *wicked Souls* of Men: From whence else will they have their properties, than from *their Mother* which hath generated them, if here you *will not* understand, then God help you.

524. The wicked Soul goeth certainly out of this World into the *Dark World*, into the *Eternall Nature*, into its Mother out of which it is gone forth and proceeded, and wherein it *standeth* Naturally: why should God else be willing to cast the Soul into Hell-Fire, into that source or quality, if it *were not* proceeded out of that source?

525. The Soul of the *wicked* goeth together with the Devills, againe into that place, out of which it went forth in the beginning of its Creation, viz. into the *Center* to Nature: and the *Righteous* go through the Death of the Fire, through Christs Love-Fire into the *Eternall Life*, into the Liberty, without, besides, or beyond, Nature, in the Light.

526. When God Created the Angels, then the Father moved himself according to the *Eternall Nature*, his desire comprised the Essence out of his *Substance*, wherein stood the Wisdome of all Wonders: Thus out of Nature are Creatures come to be, according to the Property of every Essence.

527. In the *Essence*, have the Angels and Devills, and also Souls, been from Eternity, and have been *seen* in the Wisdome, but they went *into Creatures* in the beginning of the Moving of God the Father.

528. What have I now done to the Libeller, in that I have written, it was *God*, against *God*? Do you not understand that? The

* Or put his
Imagination
into the Light
into the Love.

Devill was a Great Prince of the Place of this World, Created in the Moving of the Fathers Nature; he Imagined according to his Mother: He should have * set his Imagination in the Light in the Love and Meeknesse of God; And then he would have continued Gods child and an Angel.

529. But he let the fierce Wrath draw him, and looked back into his Mother, and Imagined into the Fires property, and would be a Lord of the Light World, he would be *above* God; thus with his Elevation he kindled the Substantiality of his Throne, of the place or space of this World; out of which Earth and Stones are come to be, which God with the Moving in the Fiat afterwards Created.

530. Wilt thou know this in very plain termes in brief; then observe it. When the Substance of all Substances had once moved it self, then all Formes would be *Creaturely*; for out of the One only Will which hath been from Eternity, hath in the Substance of all Substances, gone forth the *Wills* Forme, according to *Every* Property, in the Wrestling Wheele of Nature.

531. But Lucifer had the Light, if he had not now gazed Back into the Center of Nature, he had been one of the *Brightest* Princes, for where there is Great Fire, there is also great Light.

532. Enough concerning Him: we shall be enough understood by those that are OURS: but for the proud self-conceited Spirits, we have set a fast Lock and Seale before it, that they cannot apprehend our sense or thoughts: also we shall herein mention no more to the *Wanton*, in pleasure and voluptuousnesse, but let it remaine for the * *Lilly*.

* Time of the
Lilly in the
New-Birth.

533. The Libeller Blames me very much; He saith, I have written that the Devill is *like* God; if he did set that down with Truth; it is, when he was an Angel; for then he was *indeed like* God, for God had through and in him, made *himself Creaturely*, but when he became a Devill, then he lost the Divine Principle, and became, *like* Gods Wrath.

534. Now therefore the *Strife* was effected only in Gods Anger: For, with the *first* Imagination, he lost the Love, and could no more reach the Heart of God: What should God now *doe* to the false or wicked apostate or revolted Will? He gave him Hellish-Fire *which* he desired, to devoure, instead of the Love, since he would not have the one, he *must* have the other; they were indeed both his; what he *chose*, that he had.

535. But that it is said; God *could not* withstand the Malicious Devill: that, the Libeller *perverts*, as one that understandeth nothing of my Writings, or else of meer Malice: Did he not see? how I have described with all Circumstances, that Gods Heart or Love, *went not* into the Devill, for he, the Devill

will would not himself have it; now where the Will it self willeth not, there, is, an Eternall Death.

536. The Will-Spirit was indeed in the Originall out of Gods Nature, but when it demersed it self into the Center, to *hide* it self from the Light of God; then remained fierce wrathfulness IN fierce wrathfulness. With what now should resistance be made, it was now in its *most* Originall MOTHER.

537. Should Gods Love goe into the Hellish Fire, *that is not to be*; should God in his Wrath strive against it: it fate already in the Hellish Fire: Had not fierce Wrath striven with fierce Wrath, then had not Gods Anger *yet* moved, in the place of this World.

538. Consider but the Earth, thou wilt well finde it, thou *blinde* World, with all thy *Texts* of Scripture which thou hast *produced*, thou wilt not put one word in *my* Book *back* from its place, only that thou fettest a strange vizard upon me, that the people might not know me, which I esteem not, for I am to *YOU* a very strange Man.

539. Thou canst not in thy *Hood* look me in the Face, thou must put off thy *skinne*, if thou wilt *see* the Spirit of the Mystery; Thou understandest Not, what thou *writest* against me, thou discoursest not concerning my apprehension, and that maketh that thou, seest somewhat that is *strange*; thou wilt not see, that it is the *Roote* of the Tree; Thou wilt *sooner* leap into Hell, as *Lucifer* did, e're thou *touchest* one little twig thereof.

540. Thou runnest againe into thy Center, towards Babel, and settest upon an *† Academy*, out of which, Opinions and the *Greatest* Babel is growne; out of which, all Strife hath followed, where Men have contended about *Words*, about the *Shell*, and let the *Kernell* lye, but hearken friend; tell but *TEN, and thou wilt find it by * *† X* Experience.

541. God hath Elected ALL of us in ONE Soul and in ONE *Spi-* See the Apo-
rituall Body to be his Children; God hath *not* breathed into Adam TWO logie to Gre-
Spirits, but One only, which is the *Spirit* of all the Three Principles; *gory Richer*
of all Three Worlds, viz: a Fire-Light-and-Aire-Spirit. *verse 127.*

542. Adam should have managed his Dominion with the Light-Spirit; then would the Fire-source or *quality*, have been *hidden* in its Principle, and have stood in great joy, it had burned only in it self.

543. Thus also the *† Spirit* of this World, that should also have stood only in it self; and have been manifest in *the* World, and the Fire, and also the Outward World, should have stood as it were *swallowed up* into the Light, and have been manifest only in it self, all desires should have been set in the Light, and then the Light had shined in all *Essences* and *desires*, and had filled all, as in ONE *Will*.

544. But when the Will of the Center, viz: the Fiery Will, which

* Evill and
Good.

is called the Soul, went into the Earthly Kingdome, and imagined after Evill and Good, then it received also the * *same*, then its Light Extinguished, and it remained in its Mother, a *dark dry hunger*, and must help it self with the Spirit of this World, as with a Sun-Light.

545. Therefore it comes to passe, that many times when a Man geth in the *dark*, he is astonished and terrified, and alwayes afraid somewhat should lay hold on him, that is the feare of the *Soul*, when it perceiveth it self to be without the Light of the Sun in a *dark Dungeon*, it is afraid of Gods fierce Wrath in the *Center*, and of the *Devils* that dwell in the *Darknesse*.

546. Since then the Divine Light is Extinguished in the Soul, therefore Mans Life and Spirit, at present without the New Birth, *standeth* in two Regiments or Dominions, viz: in the *Souls Fire*, it is the Dominion of Gods Anger, and of the fierce Wrath, as the Fires property is.

547. And according to the *Spirit of this World*, it is Evill and Good, according to the *Sun*, and according to the *Constellation* of the Outward Starry and Elementary Spirit, it is alwayes according to its Constellation which stood in its *Birth*, as also hath stood in its *Conception*; As that it is at all times aspected with the Conjunction of the Constellation, with the *Imagination* of the Constellation; so is also the *outward Will-Spirit*; unlesse it be, that the Soul doe attaine the *Divine Light* againe in the New Birth, and then the Soul constraineth the outward Spirit with the power of the Light, and *leadeth* it captive.

548. My Libeller; your conceit deceiveth you; I know of no more but ONE only Spirit, according to the Property of ALL THREE Worlds, which is in Man, and when the Light Extinguisheth, then it is in TWO Properties; that which receiveth the Light of God, that is Elected to be a childe of God.

549. Now it lyeth indeed in Man, that he should seek and desire it; for Christ saith; † Knock and it will be opened unto you, seek, and you will finde, Ask and you will receive; * Your Father will give the Holy Spirit, to him that asketh for it; Also, † There is no sonne, that asketh for an Egge, and the Father giveth him a Scorpion: † God will not that all Men be saved.

550. Where now remains in these Words and Promises, the predestinate purpose of God to the *Hardening*; or where are the *Two Spirits*, whereof God loveth the one, and hardeneth the other? We have indeed All, but One only Soul, and that is free, it may frame its Will in Gods Love or Anger, into which soever it casteth it self with its desire, there it is.

551. It cometh to passe many times, that a Soul hath demerced it self with its Will-Spirit into Gods Anger into the *Dark World*, in its fierce Wrath to all Devils, with its *flames*, and yet many in the time of this World, goe out againe and convert, and God receiveth them to Grace; He hardeneth them not.

552. Have

† Math. 7. 7.
Luk. 11. 9. 12.
* Luk. 11. 13.
† 1 Tim. 2. 4.

552. Have you not an Example in the *Prodigall lost sonne*, who had consumed all his rightcoufnesse of his Fathers Inheritance, with the Devills Swine; and was become a *Swinheard*: What the Father did with him when he came againe, how he *fell about his neck, and kissed him*, and said, **This is my beloved sonne, whom I had lost, he was dead, and is become living*: it is likely thou wilt say; God *drew* him, else he had not come. * Luk. 15. 24.

553. The Soul is Free, God *draweth every one*; who incline towards him, when it entereth into him, then it is *Elected* to the Light World: so long as the Will remaineth in the fierce Wrath in the Dark World covered with the Outward; so long God willeth it not, and it is not *drawne*, but when it inclineth it self towards Gods Face, and doth but a little *Imagine* into Gods Love, then the Divine Life becometh stirring.

554. Understand, the *Word is become Man* or Incarnate, and standeth in the Soul, viz: in the Fathers Principle, in the sound; for it hath by its entrance into the Anger, set the *Looking Glasse* of his Covenant, viz: the Virgin of the Divine Wisdome, before the Soul, that it should behold it self therein.

555. The *Wisdome* saith continually, *Come*; then saith the *Devill* be-
hinde it also; *Come*: now to which so Ever it goeth, thereby it be-
cometh *Elected* for a Childe.

556. God letteth no Soul, (which hath Light) to Extinguish its Light out of his *predestinate* purpose: The Free-Will Extinguisheth it: The *Devill* set himself in the forme of an Angel before the Soul, that it might *Imagine* in Evill and Good, thus then its Imagination cateth of Evill and Good, and so the Soul becometh blinde, and *captivated* in its Imagination.

557. Else if God did harden any out of his *predestinate* purpose, and did *let* his Light *Extinguish* out of his *predestinate* purpose, then would not that be true which *David* saith in the 5. Psalme, *Thou art not a God that willoest Evill*: indeed he *permitteth* it to come to passe, that an honest vertuous Man becometh Evill, when the Will inclineth into E-
vill, then he letteth his Light *Extinguish*.

558. But not out of his *predestinate* purpose; so that he would not
faine have that very Man: *surely* he receiveth him if he cometh a-
gaine: so long as a Man liveth in *this* Tabernacle, he hath power to
become the Childe of God: for the Apostle saith also thus; † *He hath* † Joh. 1. 12.
given us power to become the Children of God.

559. Understand, not out of or from the Will of the *Flesh*, viz: of the
outward World; that belongeth not to Gods Kingdome, but out of or
from the Will of the *Souls Spirit*, which becometh Generated or born
in God: For, Gods *predestinate* purpose is, that the right Divine Will,
should alwayes become Generated out of the Soul, which is done,
when the Soul *entereth* into the becoming Man or Incarnation of
Christ, in that it becometh Generated or born againe to be Gods childe.

560. For

560. For the Soules-Fire becometh introduced into Christs Death, and Sprouteth againe with a New faire blossome, out of the Death of Christ forth into the *Divine Liberty*, into the Angelicall World.

561. That very Blossome or *Spirituell Will*, is Gods Will, and in that very Will-Spirit the Soul is an *Angel*, for it possesseth the Second Principle, viz: Gods Majesty; it continually introduceth *Divine Substantiality*, viz: Christs Flesh, which filleth the Heaven, so that the Soul
 † Joh: 6. 54. † eateth of Christs Flesh, and drinketh his Bloud, John 6. out of the Water of the *Meeknesse* of the *Eternall Life*.

562. Therefore, I say with good Ground: It is not Gods predestinate purposed Will, that any one Man becometh *Lost*; but it is from the Will of his fierce Wrath and Anger, and of the Dark World and of the Devill.

563. Therefore he is a false or wicked *Judger*, and an *Advocate* of Gods Anger; who will Judge, and blame God, and knoweth not, the difference, of what God is in Love and Anger, and knoweth not whence an Evill, and Good, Will, Originateth: and yet will be a Judger: he cryeth continually, God, God, it is, that doth a thing.

564. The Prophets and Apostles, have often, called the *Total* God according to Love and Anger, as also according to all the Three Principles, by ONE WORD; but yet a Man should use a right understanding, and make a *distinction* between Gods Love-Will and his Anger-Will.

565. We see very plainly in *Man*, that he willeth Evill and Good: he would alwayes faine be an Angel, and would also faine have the Pride, in Covetousnesse and the Power of this World; Men should search, whence every Will taketh its Originall; and not alwayes say, God, God, God, willeth it.

566. He willeth only that which is like himself; his Love, viz: the Right Name of God, willeth only, that we should Love God, and our Neighbour, and Continue in his desire and will; HE willeth nothing else, but that all Men should turne to him, and goe out from fierce Wrath into the Love; For, * the Love of God and of our Neighbour is the whole Law and the Prophets.

* Math. 7. 12.
 Ch: 22. 37.
 to the 40.

567. On the Contrary, his fierce Wrath and Anger, which is the Roote of the outward World, willeth its like, to have fewell or wood for its Fire.

568. Now being Gods Love, hath set before Man, the Looking-Glasse, of his *Wisdom*, in the becoming Man, or Incarnation of himself; why then doth he goe into the *Anger* Looking-Glasse, and letteth the Devill sway him? God indeed sendeth Prophets and Teachers, out of his predestinate purpose; who reveale and signifie, to the World, his Anger: why doth Man follow Sinne?

569. That must needs be a wonderfull thing: that God should cause any to be called to come to HIM, and yet would harden him out
 of

of his *predestinate* purpose, that he Could not: then God would be unrighteous; Indeed the *Lust* of the Flesh and of the Devill *hardeneth* the Soul, and holdeth it Captive.

570. If God had willed the Evill or the Fall of Man, then he would not have forbidden *Adam* the Tree of Good and of Evill, viz: the *Lust* or Pleasure of this World: But if he hath forbidden him, and hath also hardened him, that he could not doe Gods Will: who would now be righteous, God, or Man?

571. As the Libeller supposeth, that it is out of Gods *predestinate* purpose, that *two unlike* *sonnes* were generated out of *Adam*, an Evill and a Good, and will make thereof *two* sorts of Seed: hearken, make *two* sorts of Souls, and then it may be.

572. When *Adam* became Earthly, then he became drawne of the Spirit of this World, and Gods Anger became Stirring in him, then did the Soul give way, that the Devill through the Spirit of the Outward World, thrust in Evill Seed into the Soulish *Essence*, for propagation, which the Constellation of the Configuration hath increased, so that a fratricide or brother Murtherour, became generated: but was that Gods *predestinate* purpose?

573. Had not *Adam* made himself Earthly, then would not Gods fierce wrath have become Manifest or revealed in him, also then would the Constellation have had no power over the *Soulish* Seed.

574. For, the outward Kingdome, should not have possessed and governed Man in the inward Image, it should have been as an *impotency* or weaknesse in Man: He was *Paradissicall*.

575. But that it standeth written, *the † Outward Man was* ^{† 1 Cor. 15. 45.} *Created to a Naturall Life*, thereby it is understood, that Nature is a Ruler or Manifestor of the Wisdome of God: and then in the Mortall fall, *Eve* is understood to be a Woman, (and not a Virgin) of this World. ^{to the 47.}

576. Whereas it could not be otherwise; and that *Adam* stood not in the Proba or Tryall; he let him fall into the * *sleep* of the Eternall ^{* Gen. 2. 21.} Life, and made a Naturall *fleshy* Woman, out of him, out of his *Matrix* and Rib.

577. For the spirit of the outward World had captivated *Adam*, and introduced its substantiality into his *Imagination*; whence he is such a Naked, stinking, hard, palpable, cold, bitter, and hot, Man, like a *Beast*, and is not the Noble Image, which is faded and disappeared in Death, which is created out of heavenly substantiality.

578. But, that thou wilt not allow *methu*, that in Man, understand in the *Third Principle*, a humane Image according to the Angelicall World, out of the Heavenly substantiality, hath stood, in the Inward: yet I say, that Gods Spirit, that in the Second Principle goeth forth out of the First, viz: out of the Souls Fire of the Father, into the Second, out of the Love and Light Fire into the Sonne, was never at all *without substance*;

substance; for it is the *Driver forth* of the Divine power and substantiality.

579. Hath now the Light and Spirit of God, been in Man? *viz:* in Adam? then also hath Gods substantiality been *therein*: For, no Fire burneth in Gods Love, unlesse it have DIVINE substantiality.

* Joh: 6. 53.

580. Therefore saith Christ: * *Whosoever eateth NOT the Flesh of the Son of Man: he hath no part in HIM*: He understandeth, the Corporeity of his unmeasurable Eternall Divine Substantiality in the Water of the Eternall Life; and in the Tincture of the Power out of the Fire and Light, in the Glance or Lustre of the Divine Wisdome out of the Words Body.

581. Now if Adam hath been a totall similitude according to God, then he must not only have had *Earthly* Substance for his Body, if the Soul had had only *Earthly* source or quality to Eat, then it had *not* had the *prohibition*, but it had also the Corporeity of the Second Principle, out of the Heavenly Substantiality, that was the right Angelicall Image, which became created in the *Fiat* of the Word.

582. But the Outward *Fiat*, according to the *Outward* Principle, Created the Outward Man, and God the Holy Spirit, breathed himself thereinto, according to the source or quality and property of all the *Three* Principles, into the outward Image, according to its outward Property, *viz:* the Spirit of the Great World, *Majoris Mundi*, of the *outward* World; and the Angelicall *Divine* World, according to the Love of Gods Heart, and according to the Eternall Nature, *viz:* according to the *Fire-World*; *viz:* according to the Fathers Property, the right Soulish; *viz:* the *Center* of the whole Man.

583. In Brief, what is it, that Men should make many words? Man was a *Totall similitude* according to God, according to all the *Three* Worlds, and their Properties, and *that* he must be *again*, or must be a *hunger-Spirit* in the Dark World.

† Out of himself, or himself to be.

584. What he maketh † of himself, that he is. He standeth here in the Field or Soyle, either there groweth out of him an Herb on Gods *Table*, or an Herb in Gods *fiere Wrath*; what kind of Essence so ever he will bring in the growing, according to the relish of *that*, it will also get a Mouth, for it will eat, either of the *Love* or of the *Anger*.

585. The matter is not about the *high knowledge* only, but about the *tast* or relish, that any becometh the Bread of God which God Eateth; It lyeth little in the knowing, but all in the DOING, it must be DOING, the Evill Branches must be Cut off, that good Wine may grow.

586. We should not judge and condemn one another for the knowledge sake: The Plow-Man knoweth *less* then the Doctor, but he goeth many times *before* the Doctor, into the kingdome of Heaven: let us fall upon DOING, that we may get Divine Essence into our Sprout: let us reach after the LOVE, and then we have ALL.

587. My

587. MY high knowledge maketh me not happy or saved; for I know not my self; it is not Mine, but Gods Spirit knoweth it *self* in ME, he allures Me therewith to himself; when he departeth or withdraweth, then I know Nothing.

588. I have not my knowledge at all from Man, why should I then long contend with Man about it, no Man can either give it me or take it away from me.

589. I deal foolishly, in that I Strive with thee, for thou canst take nothing from me; but it is done, for the sake of other people, which through thy Mouth abuse my knowledge, else I would, for thy Curings and Judgings; not lift up a Finger.

590. Thou shouldst Converse in Love as a Christian if thou wouldst be Gods childe; but if thou Judgest thy brother into Hell-Fire, for the sake of his Gift, what will become of thee; how dost thou know what is befallen him, that he runneth on thus: How dost thou know, upon what Branch or Roote God hath ingrafted him? Thou wert not at all by, when he did sow the Spirit of his Wisdome.

591. You say it is from the Devill: and there was Joy in Heaven in Ternario San Ho in the Holy Ternary, especially in the Fathers Nature, when this Seed was sowne; I would NOT give the little Graine that was sowed into me, for all this worlds good; It is more deare to me, than Heaven and Earth, and thou treadest it underfoote, do but see what manner of Angel thou art.

592. Thou writest much, and if thou shouldst goe with thy writings to the Center, there would be no body at home; thou gatherest many Texts of Scripture together, which in themselves are GOOD, that thou mightst settle a framed Opinion, concerning that thou knowest no Ground for.

593. Thou canst not bring the Opinion into the Center, and then bring it out againe, there is no Spirit of Depth in thee, but collected Matter, from others Mouthes, and thy own Mouth understandeth it not.

594. But I write, what I my self understand, and what I can bring into the Ground of the Center.

595. Art thou a Master? then shew thy self one: give me a writing concerning the Center of the Eternall and also of the outward Nature, let it be seen what thou canst do: prove it in the Light of Nature, and not from a strange Mouth; Speak from your own knowledge, and then I will Answer thee.

596. Let thy condemning alone, and do thou direct it to the honour of God, and make it serve the profit and salvation of Man, that it may be a Sprout upon Gods Table: and I will Answer thee that thou wilt Wonder, and if thou meanest piously, wilt highly rejoyce: thou wouldst neither seek nor find any Devill in Me.

597. There is a great *consequence*, in me to seek my Eternall kingdom in God; God hath not promised me a Scorpion instead of an

Esse: he would not give me to the Devill when I prayed so earnestly to him for his Holy Spirit.

598. The Devill sets not upon a Man, a *spirituall* high Triumphant Crowne or Garland of Victory in *Tornato Sanito* in the Holy Ternary, when a Man *Fights* against him: He hath none, of THAT which hath been done to this Spirit, which thou callest a Devill; and whence its knowledge proceeded.

599. I write not for my own *Rams*, which is in God, but to Teach Men, what they may expect from God, if they will but come to the Ring or Lists of this Earnest Fight; unless the outward voluptuousness in soft *pleasure* of the Flesh, be preferred.

Number X.

600.

THe Libeller hath very *fleshly* or *carnall* Eyes: upon that which I have written, which is; that The Man *Adam*, before his first Imagination, before the *Woman* was made, had a *powerfull Body*, and that he had no such *Members* for Propagation; he will meerly have it to be an *Earthly* Man.

601.

*1 Cor. 4. 20. The Libeller understandeth not, that *the *kingdoms* of God *Consist* in Power, and that the Image of God was Created out of heavenly Substantiality, and that the bright Angelicall Image was Lord over the Outward Life, that Man had not such grosse *Beastiall* Flesh, till the Image became shut up in Death, as God said: † The Day that thou *eatest* thereof thou shalt *dye*.

† Gen. 2. 17.

602. He understood, or meant, not the Outward, he dyed not, to the Outward Life, but to the Noble Image of Gods power: the Spirit of God departed from him; thus the Image out of Gods Substance, came to be in the Nothing, viz: in the Eternal Death, without source, quality, or operation.

603. If ADAM had not Imagined according to the Earthliness, then had not EVE been made out of him; but he himself would have been able to have generated after a *Magickall* Manner; He had the *Ma-*

trip,

was, and also the *Limbe*, he was Man and Wife before his *Eve* was, a pure chaste Masculine Virgin of God.

604. Therefore must the *Second Adam* againe, be borne or generated of a Virgin without the concurrence of any Man, and be like the first Image, in which the Divine Light exercised the Dominion.

605. Though likely it was not manifested to *Mens Eyes* in Christs Time, we had not heavenly Eyes: yet * then he was the Light of the World; * Joh. 8. 12. as himself saith: Such a one also was Adam before his sleep, before the Imagination into the Earthly Kingdome; I understand in my Book, not a power-body according to the outward World, but according to the Image; although the † outward was totally much otherwise then † The outward was it is.

606. My Libeller: you suppose, that at the Last Judgement day, then such as another Man will arise, other than Adam was before the Fall: Gods shall arise at purpose must stand; the first Image must come againe, and even in the Resurrection, † such a forme as God Created it, to Eternall Life.

607. Or, can you not in the Light of Nature, understand somewhat thereof? how the Soul is ashamed of the Members of the Beastiall Birth, and the Beastiall Impregnation: doe you not feele it in you.

608. Tell me; if we were Created Beastiall in Adam, whence the shame proceeds? that the poor Soul is ashamed of the Bodyes deformity, and of its propagation.

609. Do you not say, that those Members became manifested on Adam and Eve after Sinne; and that * they were ashamed, that accord- * Gen. 3. 7. ing to the Outward Man they were become Beasts; they saw not what the Outward Fiat had made in the Sleep, till the Earthly source or quality awaked, then the Soul became ashamed that out of an Angel a Beast was come to be.

610. While the Earthly Kingdome stood hidden, so long the Soul knew it not, but when it drew into the Soul, then began sorrow and horrow before the Abyffe: for the Soul saw its Roote, which the Outward Body and Spirit understood not.

611. Or do you suppose: that Adam was created to Mortality? O no! But to the Eternall Life in Paradise; with Paradisicall source or quality: and with a Body, which was fit for Paradise; which was like to Paradise. But of this no more here. In the Book of the Becoming Man or Incarnation of Christ, and in the Book of the Three-fold Life, also in the Three Principles, it is expressed at Large, read it there.

Number XI.

612.

* *Aurora*,
Chap: 26.
verſe 152.
† Chap: 18.
verſe 1.
Chap: 26.
verſe 122.
* Chap: 19.
verſe 100.

Concerning the Laſt Words in the Book, where it ſtandeth written thus: * Though *Peter* or *Paul* had written otherwiſe; and that I had ſet it down thus; † That *Moses* was *not by* at the Creation, * but wrote the Creation from his predeceſſours Mouths; the Libeller takes on at it, and braggeth ſtoutly with a ſtorme againſt *Abel*, he will ſuddenly kill him, and have him in Hell.

613.

† Predeſtina-
tions.
* *Aurora*,
Chap: 26.
verſe 152.

Hearken Libeller! that which is ſaid of *Peter* and *Paul*, though *Peter* or *Paul* had written otherwiſe: is ſpoken in way of a *Proverb*: it is *not*; that *Peter* and *Paul* have written otherwiſe; but the Cryers at *Babel*, the † Grace Electioners, the Cripple Electioners at *Babel*, Cry out, *thou* hath *Paul* written, *thou* *Peter*; *thou* another; and draw it to their Conceits: againſt THOSE I ſet THAT, * though *Peter* or *Paul* had written otherwiſe, Men ſhould look to the HEART upon Gods Grace, and his Promise, and not hang or depend upon their Conceits that urge the Apoſtles words for them.

614. It is *not* my entention to blame the high Apoſtles, but the Cripple Electioners, ſuch as *thou* art; who draw the Scripture about by the haire of the head, and leave out the Love of God, which willett not the Evil; *thou perverteſt* my Minde and Thoughts, therefore *thou* art a falſe wicked Evil Electioner.

615.

+ *Aurora*,
Chap: 18.
verſe 1.
† * Chap: 21.
verſe 1. & 11.
* Chap: 20.
verſe 2.

As to *Moses*, where I ſay: there † ſticketh yet much in the *Myſtery* in *Moses* Writings: I have NOT ſaid that he hath written wrong, it is * briefly and ſummarily written, and needeth an enlightened explanation.

616. For a *Philosopher*, refleth not, unleſſe he have the Center of a thing, after ſuch a meaning, have I written of *Moses*, that a richly ſpiritually explanation were neceſſary: what have I done to the Libeller thereby; he ſeeketh cauſe where he can, he muſt be a right Contender, ſeeing he ſouldeth up all and wheeleth it about; it is no otherwiſe with him, than in an *Academy*, where he gets cauſe of contention; likely ſome other might come who would wipe his Noſe, for him, who alſo had † Hornes.

† For offence
and defence

617. He

617. He need not contend with me, I have written for my self, and not for the * Grace-Electioners: much lesse for the New Babe, which Sprouteth up in the Libeller; it thrusteth out the Hornes already, it will soon be borne, only it sticketh yet in the *Matrix*; it is now high time to prepare for the † Gossips Gift.

* Or Predecessors.

† The Gift which Gossips give at Christenings.

618. If the Libeller had not a *Minde* to *revile* my Book, he might have *throwne* it away at the first Lease, what need he seek in it for so much Evill: Sure he hath an Evill Minde, full of fierce Wrath, that *thus* venteth it self, whereas it is not his Calling or Employment: He might only have that while thought upon his *Mission*, or have taken care of his *Soul*, before he had Judged and Condemned other people; But Pride hath set him on Horseback, to ride over a Weak Man.

619. But it cometh to passe many times, that a *Little* one beateth a *Great* one; let him not rely too much upon Art, for it exposeth many a Man to derision.

wer Gott vertraut,
hat, tron, gebaur,
ob mich dis welt thut hassen
Ich traui nuff Gott
Er wird mich nie verlassen.

Who in God trusts
Builds sure, not Lusts,
Though the vaine World do hate me.
I trust in God;
He, never will forsake me.

* If they have called the Father of the House Beelzebub, what will they doe to those of his Household? saith Christ. † When they persecute you, and hate you for my Names sake, then doe you rejoyce, for great is your Reward in the Kingdome of Heaven.

* Math. 10. 23.

† Math. 5. 11, 12.

620. Men say, an Enemies Mouth, never speaks Good; there is nothing so Evill but some men make it worse. My Book is not Evill, it meddles with none; only thou makest it Evill, thou expoundest it in an Evill sence, and my sence was right and Good when I made it.

621. Thou sayest there is an evill spirit in me, if there were a good spirit in thee, then thou wouldst make the Evill to be Good, and wouldst not pervert all.

622. Gods Spirit seeketh only Good, he contends with none; he Loveth Man; and where he is in a Man, there he driveth on to Love and Humility towards his Neighbour, he Teacheth and instructeth Gently and Meekly, he lifts not up the Horns; also he comes not with Thunder and Lightning; as the Anger in the Fathers Nature, upon Mount Sinai, and with Elias, did: but with a *still* meek Voyce, as at the day of Pentecost.

623. God hath in Christ regenerated us in the Love, not in his fires property: that we should meet together one with another, with a Modest and amiable confiscation and behaviour in a friendly Will and intention: and humbly admonish one another, as brethren.

624. We should help up the weak and *erroneous*, and friendly instruct them in the way, and *steer* from the narrow path, plunge them into the Water, or else cast them into Gods Anger in Hell-fire, as the Libeller doth, where he saith: *Hell Fire is thine.*

Math. 5. 22.

625. Christ saith: * *Whosoever saith unto his Brother thou Fool, he is guilty of Hell Fire, or rather, he is guilty of a Councill; what is he worthy or guilty of, who calleth his Brother a Devill, and judgeth or condemneth him to Hell fire? O Man! Consider thy self, convert from such uncouth Paths.*

† Or Ladder.

626. We have indeed here in this valley of Misery; before hand in the way of our Pilgrimage, a very small narrow † Bridge into Gods Kingdome, why should we our selves first throw one another down; doth one goe astray, then let the other shew him the way; let us deal one by another as Brethren.

627. We all are born blind, now then if sight be afforded us of Grace, why then doth not one Brother afford *light* to the Other? Every one seeth, as God hath favourably afforded him, according as *sight* is given to him, why will one brother hate the other, for the sake of that, because he knoweth not what the Lord hath given to him.

628. O how *Miserable* is this Time of Ours, how the Devill hunteth for us with Snares and Nets, so that one Brother reproacheth dispiseth contemneth and slayeth, the Other, that he may captivate us in Gods Anger: How doth he *not* afford us the high honour, which he had, but lost it with Pride.

629. Dear Brethren, beware of Pride, especially those that are generated out of much Learning & Knowledge; it is the Pride of *Reason*, and it is Mans *most* Enemy, it hath set up nothing but Wars and contemning of others.

* Ecclef. 3. 18.

† Vers 28.

† Prov. 16. 18.

* A foolish Virgin.

630. Syrach saith, * The higher thou art, the humblyer behave thy self, † Pride goeth before a Fall; Our Reason-knowledge is * *folly*, if Gods Spirit in us kindle *not* the knowledge: if I knew all Scriptures outwardly, and had not the Spirit of *understanding*, what were my knowledge other, then a *Conceit*.

631. That, is not Divine knowledge, that any confirm an Opinion with many Texts of Scripture collected and put together; for every Text hath its *proper* understanding, in the place it standeth, according to the *Matter* treated of; oftentimes it signifieth much otherwise, then the purpose it is drawn by one for to HIS *Opinion*.

632. The Right knowledge, standeth in this, where any will Judge, there his knowledge in him should be confirmed from the Spirit of God; it must goe forth from the *Center*, and not from a strange Mouth.

633. Or

633. Or dost thou suppose, that Gods Spirit hath ceased to speak? or that it is Dead? so that the Spirit, which moveth in Gods seeing, *dare not fly any more*; Thus saith the Lord.

634. The Spirit sheweth it what it should speak; only it bewares and defends it self from the *intermixture* of the Spirit of this World, and from the *Imagination* of the Devill, that the right humane will spirit, which goeth forth out of the souls fire into the Light, be not infected with *its Malignity or Curse*.

635. There is no better Medicine or *Antidote*, then the Desire of Love, and the Humility: so long as it goeth on and judgeth, in Love and Humility in the seeing of the Divine Power, so long is his Word, GODS WORD; for it is approved by the Spirit of God: *it goeth upon the wings of the Wind*, in the pure humane will-spirit: as David saith, * The Lord Rideth upon the Wings of the Wind.

* Psal. 18. 10.

636. You find by no Prophet or Apostle, that any hath spoken from anothers Mouth, but from his *own Gift*: sometime, the Spirit hath brought in a Text, and thereby cleared other Scriptures, but the *Main Matter* hath been set downe out of his own Spirit and Mouth.

637. Who hath prohibited us, that we should not dare to speak out of the Gifts of our Spirit, but that we should only speak with a *strange* Mouth from our Spirit: as the Libeller would have it.

638. Who hath made a Law, that a man should take away the Speech from the Spirit; and change it into another Forme, but even, the *Antichrist*, who hath set himself to be Lord over Gods Spirit; and hath changed the Mouth of the holy Children into *his* Colour and Will.

639. Indeed the High Apostles have not commanded it: but they said: * *Keep in Remembrance JESUS CHRIST, who dyed for us and rose againe, and did bid us Teach and Preach that*: they have barred up the Spirit of no Man, or commanded his Tongue to be altogether changed into THEIR Words: They have all of them indeed spoken together every one out of his own Tongue, and yet out of ONE Spirit, which was CHRIST.

* NOTE.

640. We have still at this very Day, the very SAME Spirit, if so be, we are born or generated out of HIM; dare it not then now speak, what is Necessary at this Time: what is the Cause, that the Center of the Holy Trinity Manifesteth or Revealeth it selfe? even *Mens Seeking, their Desiring*.

641. Men strive now about the *Person of Christ*, about Gods *Election*, and Men raise Wars and reproaches about it, and that, Gods Love will have no more, to be, and he will rather manifest or reveale himself, that Men should yet see what he doth, and so goe out from *strife* about Gods Will, into a right Apostolick life, and no more contend about the knowledge, as is done hitherto for a long time in *Babel*.

642. But,

642. But, that now thus, a simple Mouth, must speak such great Things; and NOT one highly Learned: Ask that of God, why he doth it? If now a Shepherd as David was, should be a King, from the Command of God; the World would not beleevit; at all, till he did sit in Kingly Honour and Glory.

643. CHRIST indeed came in a meeke-lowly Forme or Condition, also his Apostles were meane People: God can doe so still; that he may bring to nothing the own self-Reason of this World.

If say we speak what we Know and Witnesse what we see.

644. There groweth a Lilly in the Humane Essence, which will in its own Tongues or Languages speak the Great Deeds and Wonders of God, which shall Sound over the Circuit of the Earth.
Halelu-jah.

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FINIS.

The
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A P O L O G I E
to
Balthazar Tylcken

treating of the
Eternall

P R E D E S T I N A T I O N
and Election of
G O D

and of the
I N C A R N A T I O N
or Becoming Man, and
P E R S O N of **C H R I S T**
and Concerning the
V I R G I N M A R Y.

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